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FACSIMILE LEAVES, NAGARI TRANSCRIPT, ROMANISED TRANSLITERATION AND ENGLISH TRANSLATION WITH NOTES,

EDITED BY

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PART II.—FASCICULUS II.

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7 pramáṇên=âḍhakaṁ mitam [।] taila-pras[tha](ś)=[cha] (dâta)[vyaḥ] kshîran=dad- yâch=chatur-guṇam [॥ 371 ॥] guḍasya cha palâny=ashṭau śṛiṁgavêra-palâni shaṭ 372
[।] tat=siddhaṁ sthâpayêt=pâtrê śuchau chaukshê su-nirmmalê [॥ 372 ॥]
8 tasya mâtrâṁ pivêt=kâlê kshîraṁ cha [× ◡ — ◡ — । × × × ×] (g)uḍa(ṁ) 373
khâdêch=chhṛiṁgavêra-samanvitam [॥ 373 ॥] jîrṇṇa-snêhaś=cha bhuñjîta shash- 374
ṭikaṁ payas-ôdanam [।] yâṁ s=tu praśamayêd-rôgâṁ s=tân=mê nigadataḥ
9 śṛiṇu [॥ 374 ॥] (u)dîrṇaṁ [× ◡ — — × × × × × ◡ — ◡ —]m [।] êtad=vâta- 375
prasaktânân=tailaṁ parama-pûjitam [॥ 375 ॥] ajitaṁ nâma marttyânâm=ârô- 376
gya-bala-varddhanam [।] êtat=sarvva-gataṁ vâyu[ṁ
10 × × × × ◡ — ◡ — ॥ 376 ॥ × × × × ◡ —]ś=ch=âpi charamâṇân=samuddharêt 377
[।] vêpanaṁ kampanañ=ch=aiva gṛiddhrasînâṁ tath=aiva cha [॥ 377 ॥] bha- 378
gandarê
11 — = kushṭha-gulmê[6] apasmâriṇam=êva cha [।] êtad=yônî-vikârâṇâṁ yuvatînâṁ
tath=aiva [cha ॥ 378 ॥]

Twelfth Leaf : Reverse.

1 [[93]× × × × ◡ — — × × × × × ◡ —]surân=iti [॥ 379*a* ॥] ◎ **Śvadaṁshṭrâ-tailaṁ** 379
ślô 12[9] ◎ [5]Âmalaka-rasa-dvi-guṇaṁ tailaṁ kuḍav-ônmita(ṁ) v(ipakta)vyam 380
[।] bhâg(â)[n=kar](sha-)[samân
2 × × × × × × × × × × × ॥ 380 ॥ madhukaṁ pra]puṇḍarîkaṁ navâ(n)[i] nî- 381
lôtpalâni pippalyaḥ [।] chandanam=iti tat=tailaṁ sad=âṁgulibhyâ(ṁ) na-
3 statô da(d)y[â]t[5] [॥ 381 ॥ × × × × × × × × × × × rôgaṁ] (ś)îrsh(sh)a-(s)aṁbhavaṁ 382
haṁti [।] vṛiddham=api kâla-śirasaṁ kurutê saṁvatsarâd=ûrdhvam [॥ 382 ॥]
◎ **Nastaḥ-karmma-tailaṁ śîrsh-âmaya-haram** ◎ [96]Jîvantîṁ madhukaṁ 383
4 mêdâṁ pippalîṁ madanaṁ vach[âm[97] । ṛiddhiṁ râsnâṁ balâṁ vilvaṁ śata](pu)-
shpâṁ śatâvarîm [॥ 383 ॥] pishṭvâ kshîrê jalê (s)arppis-tailañ=cha vipachêt=saha 384
[।] anuvâsanikaṁ snêham=êtad=vidyâj=jvar-âpaham [॥ 384 ॥] śuddhi-mârggê 385
5 hṛitê dôshê viprasannêshu dhâtu(sh)u [। [97]gat-âṅga-śûlô la]ghv-aṅgaḥ sadyô bhavati
vijvara iti [॥ 385 ॥] ◎ **Jvara-haram=anuvâsanaṁ nâma tailaṁ ślô 3** ◎
Pippalyô madhukaṁ vilvaṁ śatâhvâ madanaṁ 386
6 vachâm [।] kushṭhaṁ shaḍîṁ pushkarâhvâṁ[6] chitrakaṁ dêvadâru cha [॥ 386 ॥]
pishṭvâ tailaṁ vipaktavyaṁ payasâ dvi-guṇêna tu [।] arśasâṁ mûḍha-vâtânâṁ 387
tach=chhrêshṭham=anuvâsanam [॥ 387 ॥] guda-niḥsaraṇaṁ śû- 388
7 laṁ mûtra-kṛichchhraṁ pravâhikâm [।] kaṭy-ûrû-pṛishṭhi-daurbalyam=ânâhaṁ
vaṁkshaṇ-âśrayam [॥ 388 ॥] pichchhâsrâvaṁ gudê śôthaṁ vâta-varchchô- 389
vinigraham [।] utthânaṁ bahuśô yach=cha jayêt=tach=ch=ânuvâ-
8 sanam [॥ 389 ॥] ◎ **Anuvâsanaṁ tailam ślô 4** ◎ [98]Paṁcha prasthâ mûlaka- 390
rasasya dadhnaś=cha kârayêch=chaturaḥ [।] śuktasya trayaḥ kuḍavâs=tailasya
tathâ trayaś=cha syuḥ [॥ 390 ॥] chatvâri saindhava-palâny=ashṭa 391
9 [pu]naś=ch=ârdra-śṛiṁgavêrasya [।] ârdr-âlâbhê śushkaṁ karttavyaṁ shôḍaśa-palaṁ
syât [॥ 391 ॥] gṛidhrasîm=êtach=chhamayêd=ûru-shkambhañ=cha khalli-vâtâṁ 392

[93] This lacuna may be filled up thus : *sarvân=nihaṁti vai sadyô rôgân=vajra iv=âsurân=iti* ; cf. fl. 2*b*[10], 7*b*[4].
[94] Add *pâ 1.*
[95] Metre of verse 380-382 : Âryâ.
[96] Metre of verses 383-389 : Ślôka.
[97] Supply the lacunae from the parallel passages, for which see the notes to the Translation.
[98] Metre of verses 390-392 : Âryâ.

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ś=cha [।] sarvvâṁ ś=cha kaṭî-rôgân=pân-âttân=vâta-rôgâṁ ś=ch=êti [॥ 392 ॥] ◎

10 [Vâta]-haraṁ nâma tailaṁ ślô 3 ◎ [99]*Madhukaṁ prapauṇḍarîkaṁ vṛihatî 393
saindhavam=âḍhakî-prasûtam [।] vilvaś=cha[100] śalâṭûni harê haridrê pippalyô
daśamaṁ cha dê[yam ॥ 393 ॥ êt](air=a)k[sha]-(samai)[ḥ] 394

11 * □ î ॥

Thirteenth Leaf[101] *: Obverse.*

1 [bhâgaiḥ pi]shṭ[ai]ḥ (p)ra(s)th-[âr]dh[ê] payasâ chatur-guṇê[na] t[ai]lasya śanair
=v=vipûya siddh[aṁ] nastaḥ-ka[r]mmaṇ(i) ch=ôdyatêna dê[ya]m [॥ 394 ॥] ê[tê-
na valî-pali](ta)-[×](ḍa)[×] (vya)ṅga (m)u(kha)sya [vi]d(adh)yât sa[r]vva[× 395
× × × ×

2 × ×[102]] ity=âhur=âchâryâḥ [॥ 395 ॥] ◎ Nastaḥ-karmmaṇi tailaṁ valî-palita-
śirô-rôga-vinâśanam ślô 3 ◎ [103]Âmalaka-rasa-prasthaḥ prasthaḥ syâch= 396
chhâtakumbhasya [।] bhṛiṅgarajasya prasthaḥ prasthas=tai-

3 (la)sya dâtavyaḥ [॥ 396 ॥] êtâṁ ś=chaturaḥ prasthân=vipâchayêd=âyasê navê 397
bhâṇḍê [।] tat=priyakasâla-sârasya samudgê sthâpayên=mâsam [॥ 397 ॥] êtad 398
=gô-śva-kharâṇâm=ushṭrâṇâṁ śvêta-pakshiṇâṁ ch=aiva [।] śvêtatvaṁ

4 nâśayati hi valî-palita-nâśanaṁ tailam [॥ 398 ॥] ◎ Valî-palita-nâśanaṁ tailaṁ
◎ [104]Phaṇijjhakaṁ sa-kshavakaṁ nâdêyaṁ navamâlikâm [।] sauvarchchalaṁ 399
vachâ-hiṅguṁ sama-bhâgâni kârayêt [॥ 399 ॥] aksha-mâtraiḥ 400

5 pachêd=êbhis=taila-prasthaṁ sukh-âgninâ [।] sasyikâ-mûtra-bhâgêna vas[t]a-kshîrê
chatur-guṇê [॥ 400 ॥] tatô 'sya nastatô dadyâd=gaṇḍamâlâ-vinâśanam [॥] ◎ 401
Kṛishṇa-sarppaṁ mṛitaṁ gṛihya sannidhâya navê ghaṭê [॥ 401 ॥] avali- 402

6 pya samṛiddhê 'gnau v=ântar-d-dâhaṁ vipâchayêt [।] taila-miśrêṇa tên=âsya gaṇ-
ḍamâlâṁ pralêpayêt [॥ 402 ॥] saptarâtra-pralêpâd=dhi gaṇḍamâlâ śamaṁ prajêt 403
[॥ 403*a* ॥] Gaṇḍamâlâ-yôga-varaḥ [॥]

7 Nâvanîtakê siddha-saṅkarshê taila-pâkas=
Tṛitîyô 'ddhyâyaḥ ◎

Fourth Adhyâya.

Ataḥ paraṁ prakîrṇaka-yôgân=vakshyâmaḥ ॥ (I) Bhṛishṭân=bhṛishṭuân[105]=s=tilân= 404
samyak=kshîrê nirvvâpya pîshayêt [।] vâta-rakta-pradêhas=tais=tilai-

8 r=v=vâ madhuk-âśritaiḥ [॥ 404 ॥](II) śastaḥ pralêpaḥ sa-ghṛitaiś[3]=chhagalî-kshîra- 405
gôdhumaiḥ [।] vâta-rakta-haraṁ jñêyaṁ pradhânam=idam=aushadham [॥ 405 ॥]
◎ Vâta-śôṇita-praśamanaṁ yôga-dvayam ślô 2[106] ◎

9 (I) Sarpis=tailaṁ guḍaṁ śuktaṁ pañchamaṁ viśvabhêshajam [।] pîtam=êtad=bha- 406
vêt=sadyas=tarppaṇaṁ trika-śûla-nut ॥ [406 ॥] (II) Chitrakaṁ pippalî-mûlaṁ 407
vachâ kaṭukarôhiṇî [।] pâṭhâ vatsaka-vîjañ=cha haritakyô mahausha-

10 [dha]m [॥ 407 ॥] êtad=âma-samutthânam=atîsâram sa-vêdanam [।] kaph-âtmakaṁ 408

[99] Metre of verses 393-395 uncertain. Before *madhukaṁ* there is a mark, apparently indicating an accidental omission, where possibly the mutilated aksharas are to be inserted from line 11.

[100] Probably read *vilvasya* for *vilvaś-cha*, and *harêyuṁ* for *harê*.

[101] This leaf was originally numbered the "fourteenth," which is corrected by a revising hand into "thirteenth."

[102] The lacuna may be filled up by *śirô-rôga-nâśanam*.

[103] Metre of verses 396-398: Âryâ.

[104] Metre of verses 399-428: Ślôka.

[105] Read *bhṛishṭân*.

[106] The original reading was 3, afterwards corrected into 2.

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sa-pittañ=cha purîshañ=ch=âśu vandhati 2 [॥ 408 ॥] (III) Harîtakî trikaṭukaṁ 409
hiṁgu-sauvarchchalaṁ tathâ [।] tathâ[107] hy=ativishâñ=ch=aiva pâyayêd=u-
11 [shṇa-vâr](iṇâ) [॥ 409 ॥] êtad=âma-samutthânam=atîsâraṁ sa-vêdanam [।] sthâpa- 410
yaty=atisaṁvṛiddhaṁ vêl=êva varuṇ-âlayam 3 [॥ 410 ॥] (IV) Harîtakîṁ prativi- 411
shâṁ hiṁgu-sauvarchchalaṁ vachâm [।] saindhavaṁ ch=êti

Thirteenth Leaf: Reverse.

1 [pishṭâni[97] pâya]yêd=ushṇa-vâriṇâ [॥ 411 ॥] âm-âti[sâra-yôgô'yaṁ praśasyatê chi-] 412
k(i)tsakaiḥ [।] yuktir=athô prayôktavyô vaidyên=ârtha-yaśô-'rthinâ ◎ [॥ 412 ॥]
Am-ât[î](s)[â](ra-y)[ô]gâ 4 ślô (7) [◎]
2 (I) [Ja](m)bv-(â)mr-âsth[i] tathâ rôddhraṁ dâḍimasya tvachaṁ tathâ [।] rasâṁ- 413
janam=anantâ cha sûkshmêlâ padmakêsaram [॥ 413 ॥] mâkshîka-bhâga-saṁyu- 414
ktaṁ mahâ-sâṁgrâhikaṁ matam [।] ◎ (II) Rasâṁjan-âñjanâv-andhâ śailêbhâ[108]
musta-kaṭpha(la)[m] [॥ 414 ॥]
3 jambv-âmr-âsthi tathâ vilvaṁ yâśa-vatsaka-śalmalân[109] [।] dhâtaky=ativishâ lôdhraṁ 415
phalîn=mêchîka-gairikâḥ [॥ 415 ॥] sa-taṇḍulaṁ guḍa-kshaudraṁ mahâ-sâṁgrâ- 416
hikaṁ pivêt [।] (III) Pivêt=trapusa-vîjaṁ vâ rasâṁ[ja]-
4 na-samâyutam ॥ [416 ॥] (IV) Tvag-dâdimâd=vatsakâch=cha[6] pivêd=vâ takkra- 417
saṁyutâm [।] yôga-dvayam=atîsârê mahâ-sâṁgrâhikaṁ smṛitam ॥ [417 ॥] 418
Vighushṭa-śabdau śrîmaṁtâv=Aśvinau bhishajâṁ varau [।] yôgaṁ lôhita-pi-
5 ttînâm=arśasâṁ jvaritêshu cha [॥ 418 ॥] Vâsavây=ôchatuḥ śrêshṭhaṁ yad=uktaṁ 419
Brahmaṇâ purâ [।] chandanaṁ naladaṁ rôddhram=uśîraṁ padmakêsaram [॥ 419 ॥]
nâgapushpañ=cha vilvañ=cha bhadramust=âtha śarkkarâm [।] hirivêrañ=cha 420
6 pâṭhâṁ cha kuṭajasya phalaṁ tvacham [॥ 420 ॥] śṛiṁgavêraṁ s-âtivishâṁ 421
dhâtakîṁ sa-rasâṁjanâm [।] âmr-âsthi jambu-sâr-âsthi tathâ môcha-rasaṁ
bhavêt[110] [॥ 421 ॥] nîlôtpalaṁ samaṁgâṁ cha sûkshmêlâṁ dâḍima-tvacham [।] 422
7 chaturvviṁśati ch=aitâni sama-bhâgâni kârayêt [॥ 422 ॥] taṇḍul-ôdaka-saṁyuktaṁ 423
kshaudrêṇa saha pâyayêt [।] hitaṁ lôhita-pittînâm=arśasâṁ jvaritêshu cha
[॥ 423 ॥] mûrchchhâ-tam-ôpasṛi- 424
8 shṭânâṁ tṛish-ârttânâñ=cha dâpayêt [।] atîsârañ=cha ch=chharddiñ=cha strîṇâ[ṁ]
cha raja-nigraham [॥ 424 ॥] Aśvibhy=ânumatô[111] yôgô rakta-pitta-nivâraṇaḥ [।] 425
prachyutânâñ=cha garbhâṇâṁ sthâpanaṁ param=uchyatê [॥ 425 ॥] ◎ Rakta-
pittinâ-
9 m=âśvinô yôgaḥ ślô 12[112] ◎ (I) Dadhi-sarpiś=cha tailañ-cha śṛiṁgavêraṁ sa- 426
phâṇitam [।] kshaudraṁ karkkandhu-chûrṇṇaṁ cha sarvvam=âmathya pâyayêt
[॥ 426 ॥] êsha nirvvâhikâ-yôgaḥ prasahya vinivarttayêt [।] 427
10 [lat]â-kuṁj-ôpamaṁ ruddhaṁ nadî-vêgam=iv=ânilaḥ [॥ 427 ॥] (II) Vadarî-patra-kal- 428
kaṁ v=âpy=abhayâ-rôdhrayôs=tathâ [।] kapittha-rasa-saṁyuktaṁ sa-kshaudraṁ
dadhinâ pivêt [॥ 428 ॥] (III) [113]Pravâhikâ-vêdanay=âbhibhûtaḥ 429
11 [— —] [p]i[v]ê[d]=âḍhaki-mûla-siddham [।] pûtê ghṛitê dhûpya punaḥ pachêta

[107] Perhaps read *vachâ*. See note to Translation.

[108] Perhaps read *abbhraṁ śailêyaṁ*. See note to Translation.

[109] Read *śâlmalân*.

[110] The original reading was *bhivêt*, but the vowel *i* has been cancelled.

[111] Anomalous for *aśvibhyâm=anumatô*.

[112] Read *13*, or *12 pa 1*.

[113] Metre of verses 429-430*a*: Trishṭubh.

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sa vêdanâṁ saṁśamayaty=udîrṇṇâm [॥ 429 ॥] (IV) Pravâhikâyâṁ trapusasya 430
vîjaṁ pishṭaṁ pi(v)ê[t=ta]ṇ[ḍu]la-dhâ(n)[yak]ê[na ॥ 430*a* ॥]

Fourteenth Leaf: Obverse.

1 (I)[114]Bṛi[ṁ]haṇa(ṁ) madhuraṁ śîtaṁ snigdhaṁ pân-ânnam=ishya(tê) [।] pitt-ôpadi- 431
shṭa-ś[âṁ](tiñ=cha) (k)u(r)y[â]t=kâsê kshat-âtmak[ê ॥ 431 ॥] (II) (M)[adh]u- 432
[kaṁ] (p)[î](ppal)[î] dr(â-k)sh(â) (l)[âk]sh[â] (ś)ṛi[ṁ]g[î] śat[âvarî । chatur-
guṇâ tugâkshîrî[97]]

2 sarvvaiś=cha dvi-guṇâ sitâ [॥ 432 ॥] lihyât=tan=madhu[115]-sarpirbhyâṁ kshata-kâsa- 433
nivṛittayê [।] sa-śarkkarâṁ vâ payasâ pivêl=lâkshâṁ sam-âṁśikâm [॥ 433 ॥]
(III) Kshaya-kâsaṁ yathâ-dôshaṁ mâṁsa-kshî(ra)-[gh]ṛi(t-â)śa(naiḥ) [।] 434

3 śamayêd=vṛihaṁṇa[116]-prâyair=âhâraiḥ sraṁsayên=na cha [॥ 434 ॥] (IV) Pippalî 435
padmakaṁ drâkshâ saṁpakvaṁ bṛihatî-phalam [।] ghṛita-kshaudra-yutô lêhaḥ
kshaya[117]-kâsa-nibarhaṇaḥ [॥ 435 ॥] (V) Daśamûl-âtma- 436

4 gupt-ailâ-pippalîmûla-chitrakân [।] gajapippaly-a[pâ]mârgga-śaṁkhapushpi-shaḍî-
balâm [॥ 436 ॥] paushkarañ=cha dvi-palikân=yav-âḍhaka[118]-yutân=pachêt [।] 437
drôṇê 'pâṁ tad=yavaiḥ svinnaiḥ kashâyam=a-

5 bhayâ-śatam [॥ 437 ॥] tulâṁ guḍasya tu pachêt=kuḍavaṁ ghṛita-taila[sya ।] (ku)- 438
ḍavaṁ pippalînâñ=cha datvâ[50] lêhê cha śîtalê [॥ 438 ॥] madhunaḥ kuḍavaṁ 439
datvâ[50] sthâpayêd=ghṛita-bhâjanê [।] lihyâd=yathâ-balaṁ lêhaṁ

6 khâdêd=dvê ch=âbhayê tataḥ [॥ 439 ॥] sarvva-kâsân=nudaty=êsha kshayajaṁ tu 440
viśêshataḥ [।] śvâsa-hikkâvatâṁ svêdaṁ sv-abhyaktânâṁ prayôjayêt [॥ 440 ॥]
(VI) Kulattha-tila-mâsh-âmbla-ghṛita-tai- 441

7 l-âmish-ôdanaiḥ [।] barhi-tittiri-dakshâṇâṁ rasaiḥ[119] sa-vyôsha-dâḍimaiḥ [॥ 441 ॥] sa- 442
hiṁgu-viḍa-mṛidvîkâ-mâtuluṁgaras-ârdrakaiḥ [।] kulattha-dâḍim-âjâjî-śushka-

8 mûlaka-saṁyutaiḥ [॥ 442 ॥] yava-gôdhûma-śâly-annaṁ snigdham=ushṇañ=cha bhô- 443
jayêt [।] kulattha-yava-kôl-âmbû[120] daśamûla-balâ-jalaiḥ [॥ 443 ॥] pân-ârthaṁ 444
kalpayêt=kâsa-śvâsa-

9 (hi)kkâ-nivṛittayê ॥ (VII) Shaḍî-pushkara-jîvaṁtî-musta-nâgara-chôrakaiḥ [॥ 444 ॥]
pippalyâ tâmalakyâ cha suras-ail-âguru-tvacham [।] sam-âṁśa-bâlakan=datvâ[50] 445
śarkkar=âshṭa-guṇâ bhavêt [॥ 445 ॥]

10 [lihyât=tu madhu-](sa)rpibhyâṁ hik[k]â-ś(v)âsa-nivṛittayê ॥ (VIII) Karjûraṁ 446
pippalî drâkshâ śarkkarâ ch=êti tat-samam [॥ 446 ॥] madhu-sarppir-yutô lêhaḥ 447
śvâsa-hikkâ-nivâraṇaḥ [॥]

Fourteenth Leaf: Reverse.

1 (IX) [× × × × ◡ — — ×] (śâli-gôdhûma-)v(ai)kṛitam [॥ 447 ॥]' jâ[ṁ]galânâ(ṁ) 448
ras(ai)ḥ ś[î]t(ai)[r]=mṛidv[î]kâ-śa[r]kka(râ)-(y)utaiḥ [।] śrita-ś(î)taiḥ payô-
(bh)[i]r=v=vâ sa-ghṛitaiḥ sa-sitôpalaiḥ [॥ 448 ॥] pivê[121]=drâkshâ-rasaṁ śîtaṁ 449
śarkkar-âmalak-ôdakam [।] mṛidvîkâṁ

[114] Metre of verses 431-453 : Ślôka.

[115] The MS. had originally *madhunâ*, but the akshara *nâ* is cancelled.

[116] Read *vṛiṁhaṇa*.

[117] In the original, *kshaya* shows an alteration to *kshata*.

[118] Here the original reading appears to have been *ârddhaka*.

[119] The akshara *ra* is inserted interlinearly.

[120] *Ambû* is the old form of the accusative plural; see Whitney's Sanskrit Grammar, §338.

[121] Read *pivêd*.

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2 [push]ka[râhva-]d[âr]v=(î)kshûn=v=âpi prakâmataḥ [॥ 449 ॥] (X) Drâksh-âmalaka- 450
karjûra-pippalî-marich-ânvitam [।] pitta-kâsa-haraṁ hy=êtal=lihyân=mâkshika-
sarppishâ [॥ 450 ॥] (XI) Karjûraṁ pippalî drâkshâ śîtâ[122] lâjâḥ sam-âṁśikâ [।] 451
madhu-sarpir-yutô lêhaḥ

3 pitta-kâsa-haraḥ param [॥ 451 ॥] (XII) Vâśâ-kashâya-kalkâbhyâṁ ghṛitaṁ sa-madhu- 452
śarkkaram [।] siddhaṁ tat=pitta-kâsa-ghnaṁ sarva-pitta-vikâra-nut [॥ 452 ॥]
(XIII) Âpôthya kshîriṇâṁ śuṁgân=pachêt=kshîrê chatur-guṇê [।] drâkshâ- 453
kalkaṁ ghṛitaṁ

4 siddhaṁ lêhyaṁ tat=pitta-kâsa-nut ॥ [453 ॥] [123]Shôḍaśabhir=jala-pâtrair=mṛidvî- 454
kâyâḥ palâni daśa shaṭ=cha [।] ashṭau madhuka-palâni cha chhâgân=mâṁsât
=tul-ârdhaṁ syât [॥ 454 ॥] pâd-âvaśishṭa-tôyaṁ śîtaṁ 455

5 pûtaṁ kashâyam=avatârya [।] datvâ[60] kashâya-tulyaṁ payô 'tha nava-sarpishaḥ
prastham [॥ 455 ॥] ṛishabhaka-jîvaka-mêdâṁ vidâri-vîk[124]-âtmaguptânâm [।] 456
bhavy-âkshôḍa-nikôchaka-śṛiṁgâṭaka-padma-vîjânâm [॥ 456 ॥]

6 bhâgân=aksha-sam-âṁśân=avâpya saṁsâdhayêta mṛidv-agnau [।] samyak-siddhê tas- 457
mi[125] dadyât=sita-śarkkarâ-palâny=ashṭau [॥ 457 ॥] madhunaś=cha palâny=ashṭau 458
chatush-palaṁ pippalî-chûrṇât [।] sama-saktukam=ity=abhidhîyatê

7 ghṛitam=idaṁ Janak-êśvara-pûjitam[126] [॥ 458 ॥] kshîṇê kshatê 'lpa-śukkrê 'py=atha 459
sa-ruchira-paittikêshu rôgêshu [।] strî-kâmêshu cha dêyaṁ vṛishyaṁ balyaṁ cha
ghṛitam=êtat ॥ [459 ॥] (XV) [127]Drâkshâ madhuka-kharjûra-vidârî sa-śatâvarî [।] 460

8 parûshakâṇi triphalâṁ sâdhayêt=pala-saṁmitân [॥ 460 ॥] jal-âḍhakê pâda-[śêshê 461
ra]sam=âmalakasya cha [।] ghṛitam=ikshu-rasaṁ kshîraṁm[128]=abhayâ-kalka-pâ-
dikam [॥ 461 ॥] sâdhayêt=tat=ghṛitam siddhaṁ śarkkarâ-kshaudra-pâdikam [।] 462
prayôgât=pitta-kâsa-ghnaṁ

9 sarva-pitta-vikâra-nut ॥ [462 ॥] (XVI) Kapha-jê ch=chharddanaṁ pûrvvaṁ kâsê 463
laṁghanam=ê(va) [cha।] śastâ yav-ânna-vikṛiti-yûshâś=cha kaṭu-tiktakâḥ
[॥ 463 ॥] pivêd=gharm-âṁbu madyaṁ vâ purâṇaṁ kshaudra-saṁyutam [।] 464
vyâyâma-dhûmau sêvêta rûksh-ôshṇâny=a-

10 śanâni cha [॥ 464 ॥] (XVII) Pâyayêt=sârshapaṁ tailaṁ kausuṁbham=athavâ 465
bhishak [।] (paṁ)cha-kôlaka-siddhaṁ vâ pivêt=kâsê kaph-âtmakê [॥ 465 ॥]
(XVIII) Vyôsha-pushkara-mṛidvîkâ-triphalâ-shaḍi-chitrakaiḥ [।] madhu-taila- 466
yutô lêhaḥ (ka)pha-[kâsa-ni-]

11 barhaṇaḥ [॥ 466 ॥] (XIX) Tryûshaṇaṁ triphalâ dâru viḍaṁgâ padmakô balâ [।] 467
râsnâ cha sarvvê tulyâḥ syuḥ śarkkarâ madhu-sarpishî [॥ 467 ॥] lêhayêt=tat- 468
kṛitaṁ chûrṇṇaṁ kapha-kâsa-nibarhaṇam [।] (XX) Tryûshaṇa-triphalê [— ×
× × × × ◡ — ◡ — ॥ 468 ॥]

Fifteenth Leaf: Obverse.

1 (I) [[128]Kâśasya mûlaṁ[97] ma]dhu-sa[ṁ]prayuktam [।]sa-pippalîkañ=cha sa-nâgarañ= 469
cha lîḍhv=aiva sadyaḥ śamayaṁti hikkâm [॥ 469 ॥] (II) Pivêch=cha gô-vâla- 470

[122] Read *sitâ*.
[123] Metre of verses 454-459: Âryâ.
[124] Here the reading is defective. Perhaps read *vidârik-êkshv-âtmaguptânâm*.
[125] Read *tasmin*, m. c.
[126] This half-line does not scan. The latter part of it is a ślôka.
[127] Metre of verses 460-468: Ślôka.
[128] Read *kshîram*.
[129] Metre of verses 469—473: Trishṭubh.

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v[i]shâ[ṇa]-[dh]ûma[ṁ] śrêshṭhasya vâ sarja-rasasya dhûmam [।] dhûmaṁ kuśânâm=a-

2 [tisaṁ]prayukta[ṁ] ghṛitêna hikkâsu sukhaṁ labhêta [॥ 470 ॥] (III) Chûrṇaṁ 471
kṛitaṁ tiktakarôhiṇînâṁ chûrṇâni vâ kâñchana-gairikasya [।] madhu-dvitîyâ
vinihaṁti hikkâṁ nitya-prasaktâm=api śîghram=êva ॥ [471 ॥]

3 (IV) Lâjâḥ su-pishṭâ vadar-âsthi-majjâ syâd=aṁjanaṁ srôtajam=uttamañ=cha [।] 472
kshaudrêṇa sarvvâṇi su-yôjitâni lîhâni sadyaḥ śamayaṁti hikkâm ॥ [472 ॥]
(V) Sûkshmâṇi chûrṇâni cha 473

4 saindhavasya palaṁ bhavêd=dvê cha palê ghṛitasya [।] hikk-âbhibhûtâya sukhâya
dêyaṁ tath=aiva raktê mukhataḥ pravṛittê ॥ [473 ॥] **Hikkâ-yôgâḥ paṁcha**
ślô 15 ◎ (I) [130]Pippaly-âmalakaṁ drâkshâ tukâkshîrî 474

5 sa-śarkkarâ [।] lâjâ ghṛitaṁ mâkshikañ=cha[6] lêhaḥ kâsa-nivâraṇaḥ [॥ 474 ॥] (II) 475
Pippalyaḥ śarkkarâ drâkshâ lêhô mâkshika-saṁyutaḥ ॥ (III) Harîtakîṁ pi-
ppalîñ-cha[6] chûrṇaṁ madhu-yutaṁ lihêt [॥ 475 ॥] (IV) Tryûshaṇaṁ tripha- 476

6 lâṁ ch=aiva padmakaṁ dêvadâru cha [।] râsnâṁ balâṁ viḍaṁgâni s[û]kshma-
chûrṇṇâni karayêt [॥ 476 ॥] chûrṇṇaiḥ samâm śarkkarâṁ cha[6] lêhayên=madhu- 477
sarpishâ [।] êsha lêhaḥ praṇudati pañcha

7 kâsân=samutthitân [॥ 477 ॥] (V) Yavakshârô viḍaṁgâni hiṁguṁ bhârggî mahau- 478
shadham [।] saindhavaṁ pippalî râsnâ tulyâny=êtâni chûrṇṇayêt [॥ 478 ॥]
sarpishâ pâyayêd=êtat=tach=chûrṇṇaṁ kâsa- 479

8 vâraṇam [।] mandâgnitâṁ tama-śvâsaṁ hikkâṁ ch=aiv=âpaka[r]sha(ti) ॥ [479 ॥]
(VI) [131]Drâkshâ pramâṇâd=dhi śata-pramâṇâ kshaudrêṇa pishṭvâ saha pippalî- 480
bhiḥ [।] êtêna chûrṇasya sa śarkkarâyâḥ kâsêshu

9 lêhaḥ pravaraḥ pradhânaḥ ॥ [480 ॥] (VII) [132]Pippalî-vṛihatî-vyâghrî-kvathitaḥ 481
kshîra-sâdhitaḥ [।] sa-śarkkara-ghṛita-kshaudraḥ pathyaḥ kâsa-kshay-âpahaḥ
॥ 481 ॥] (VIII*a*) Tvakkshîry=âmalakaṁ (drâkshâ) lâjâḥ pippalî śarkkarâḥ [।] 482
(*b*) drâkshâ karkka-

10 ṭakô vyôsha-triphal-âjâji-chitrakâḥ ॥ [482 ॥] (*c*) vyôsha-dâru-viḍaṅgâni triphalâ 483
śarkkarâ balâ [।] kâsibhiḥ sa-ghṛita-kshaudrâḥ lêhyâḥ ślôk-ârddhikâs=tra(ya
i)t[i] [॥ 483 ॥] ◎ **Kâsa-ghn=âshṭau**[133] **yôgâḥ ślô 10** ◎

11 Harîtakyaḥ paṁcha-viṁśat=tâvad=dantî-palâni cha [।] chitrakât=paṁcha-viṁśach= 484
cha jala-drôṇê vipâchayêt [॥ 484 ॥] †dantî-samaṁ guḍaṁ p[û]taṁ dadyât=tatr= 485
âbhayâś=cha tâḥ [॥ 485 ॥] [t](ai)[l]-ârdha-(kuḍava)ñ=chauksham t[r]iv[ṛitâyâś= 486
chatush-palaṁ [97]]

12 †pâd-âvaśêshaṁ tat-tôyaṁ pûtaṁ punar=adhiśrayêt [।].

Fifteenth Leaf: Reverse.

1 [[97]Chûrṇitaṁ ch=ârd]dh[a-pa]likaṁ pippalî-viśvabhêshajam [॥ 486 ॥]] tat=sâdhyaṁ 487
lêhavach=chhîtê tasmiṁ s=taila-samaṁ madhu [।] kâ[r]sh[i]kâś=ch=âtra [bhâgâḥ
s]yu[ḥ t]vag-[ê]l[â-pat]ra-k[ê](sarâ)t [॥ 487 ॥] (tat)[ô lêha-palaṁ lîḍhvâ jagdhvâ 488
ch=aikâṁ harîtakîm [97]]

2 sukhaṁ virichyatê snigdhô dôsha-prastham=anâmayaḥ ~ [॥ 488 ॥] gulmaṁ śva- 489

[130] Metre of verses 474-479: Ślôka.
[131] Metre of verse 480: Trishṭubh.
[132] Metre of verses 481-491: Ślôka.
[133] Irregular sandhi for *kâsa-ghnâ ashṭau.*

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yathum=arśâṁsi pâṇḍu-rôgam=arôchakam [।] hṛid-rôgaṁ grahaṇî-rôgaṁ kâma-
lâṁ vishama-jvaram [॥ 489 ॥] kushṭhaṁ plihânam=u[tk]l[êśaṁ śamaya]- 490
3 nty=upasêvitâḥ [।] niratyayaś=chêt=kramaḥ svâd=dhruvô mâṁsa-ras-ôdanaḥ [॥ 490 ॥]
◎ **Prastha-virêkô nâma ślô 5 pâ r**[134] ◎ [135]Rôdhraṁ shaḍîṁ pushkara-mûlam 491
=êlâṁ mûrvvâṁ viḍaṁgâṁ trivṛitâṁ yavânîm [।] chavyâṁ priyaṁgu
4 kumudaṁ viśâlâṁ kirâtatiktaṁ kaṭurôhiṇîñ=cha [॥ 491 ॥] drôṇê 'mbhasaḥ kar- 492
sha-samâni paktvâ pûtê chatur-bhâga-jal-âvaśêshê [।] rasê 'rddha-bhâgaṁ ma-
dhunaḥ pradatvâ[50] pakshaṁ nidhêyô ghṛita-bhâjana-sthaḥ [॥ 492 ॥] madhv-â- 493
5 savô 'yaṁ kapha-pitta-mêhân kshipraṁ nihanyâd=dvi-pala-p[rayô]gât=[।] pâṇḍv-â-
may-ârśâṁsy=aruchi-grahaṇyaḥ dôshân=kilâsaṁ vividhâṁ ś=cha kushṭhân=iti
[॥ 493 ॥] ◎ **Madhv-âsava-yôgô nâma** ◎ (I) [136]Madhûkaṁ mu- 494
6 sta-mṛidvîkâ-kârshmaryâṇi parûshakam [।] trâyamâṇam=uśîrâṇi triphalâṁ kaṭu-
rôhiṇîm [॥ 494 ॥] pîtvâ niśi sthitaṁ jaṁtur=jvarâch=chhîghraṁ vimuchyatê ॥ 495
(II) Pippalî-
7 śarkkarâ-kshaudraṁ ghṛita-miśraṁ payaḥ-śritam [॥ 495 ॥] tat=paṁcha-sâraṁ pâta- 496
vyaṁ jvara-kâsa-kshay-âpaham [।] ◎ (III*a*) Kaliṁgakâ paṭôlasya patraṁ kaṭu-
karôhiṇî [॥ 496 ॥] (*b*) paṭôlaṁ śârivâ mustaṁ 497
8 pâṭhâṁ kaṭukarôhiṇîm ॥ (*c*) nimbam=paṭôlaṁ triphalâṁ mṛidvîkâ musta=vatsakau
[॥ 497 ॥] (*d*) kirâtatiktam=amṛitâṁ chandanaṁ viśvabhêshajam [।] (*e*) guḍû- 498
chy=âmalakaṁ mustâm=ardha-ślôka-samâpanâḥ [॥ 498 ॥] kashâyâḥ śa- 499
9 mayaṁty=âśu paṁcha pañcha-vidhaṁ jvaram ॥ [499*a* ॥] (IV) [137]Arishṭa-patraṁ sa- 500
paṭôla-chandanaṁ sa-bhadramust-âmalakaṁ harîtakî [।] jalêna siddhâ sa-ghṛitâḥ
sa-śarkkarâḥ samêti tri-sthûṇa-gataṁ
10 j[v]araṁ nṛiṇâm ॥ [500 ॥] (V) [138]Madhu-t-trikaṁ dvê triphalê sa-pâṭhê bhâgau cha 501
maṁjishṭhika-śârivâyâḥ [।] jal-ônmitô nirmala-paṭṭa-pûtaḥ sarvva-jvarâṇâṁ śa-
manaḥ kashâyaḥ ॥ [501 ॥] (VI) [13] Chandanaṁ padma- 502
11 [× × × mu]stâ kaṭukarôhiṇî [।] vatsakaṁ trâyamâṇâñ=cha drâkshâ vana-
parûshakam [॥ 502 ॥] madhukaṁ śîtapâkañ=cha yashṭîmadhuka-śarkkarâm [।] 503
jîvak-arshabhakau ch=ôbhau tath=aiv=âmalakâny=api [॥ 503 ॥]

Sixteenth Leaf: Obverse.

1 [× × × × ◡ — — × × × × ×] (ulû)khalê [।] râtri-paryushitaṁ hy=êtad=dad- 504
yâch=chharkkarayâ saha [॥ 504 ॥] kashâya êsha vâta-[× × × × × ◡ — ◡ 505
— ॥
2 × × × × × × × × ś](l)[ô](10) ◎ (I) Abhayâ-hiṁgu-pippalyô yavânîm=
âmbla-vêtasam [॥ 505 ॥] êtân=aksha-samân=bhâgân=pivê[t=t]u [× ◡ — ◡ — । 506
(II) × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 506 ॥ × × 507
3 × × ◡ — — × dî]panîyaṁ paraṁ smṛitaṁ [।] hṛid-rôgê pârśva-śûlê cha
vâta-gulmê cha pûjitam [॥ 507 ॥] kôshṭha-sthêshu cha (vâ)[—× × × × × ◡ — 508
◡ — । (I) × × × × ◡ — — × × × × × ◡
4 — ◡ — ॥ 508 ॥ praśa]syatê nâsyam=êtach=chhîrsha-rôga-vinâśanam [॥ 509*a* ॥] 509*a*

[134] Read *ślô 7* for *ślô 5 pâ 1*.
[135] Metre of verses 491-493: Trishṭubh.
[136] Metre of verses 494-499*a*: Ślôka.
[137] Metre of verse 500: Vaṁśasthavila.
[138] Metre of verse 501: Trishṭubh.
[139] Metre of verses 502-509*a*: Ślôka.

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(II*a*) [140]Śirô-rujâyâṁ sa-ghṛitaḥ sa-chandanaṁ kushṭham=athô [97]v=âpi nat-ôtpa- 510
laṁ cha ‖ (*b*) yâshṭyâ-

5 hvam=ê]lâ kamal-ôtpalaṁ cha prapauṇḍarîkaṁ suradâru-kushṭham [| 510 ‖] kuryât= 511
samaṁ padmaka-chôrakau cha śirô-rujâ(yâ)ṁ [sa-ghṛitaḥ pradêhaḥ ‖ (III) × —
◡ — — ◡ ◡ — ◡ — — × — ◡ — — ◡ ◡ — ◡ — — ‖ 511 ‖]

6 (gh)ṛit-ôttamaṁ vâ vadarêṇa siddhaṁ nastaḥ pradadyâ[d=ava]bhêdak-ântê | paś- 512
châd=ghṛitaṁ ch=âpy=a(nupâ)[na — — × — ◡ — — ◡ ◡ — ◡ — —
[‖ 512 ‖] × — ◡ — — ◡ ◡ — ◡ — —] 513

7 (bh)uktvâ cha bhakshyaṁ labhatê guḍêna ‖ [513*a* ‖] (IV*a*)[141]Bilva-mûlaṁ pha[laṁ] 514
ch=aiba nastaḥ karmmaṇi [— ◡ — ‖ (*b*) × × × × ◡ — — × × × × × ◡ —
◡ — ‖ 514 ‖ × × × × ×] 515

8 saṁgṛihya tat=tailaṁ vipachêd=bhishak [|] tatô 'sya n(as)tat(ô) dadyâch=chhîrsha-
rôga-[vinâśanam ‖ 515 ‖ (*c*)× × × × ◡ — — × × × × × ◡ — ◡ — | × 516
× × × ◡ — — ◡]

9 nastaḥ kuryât=punaḥ punaḥ ‖ [516 ‖] (V) Bhâgô purâṇa-tailasya tâvat=syât=pâṭa 517
lasya cha [| × × × × ◡ — — × × × × ◡ — ◡ — ‖ 517 ‖ lalâ-] 518

10 ṭa-lêpaḥ śastô 'yaṁ khyâtaḥ śîrsha-ruj-âpahaḥ [|] ◎ (VI) Lavaṇaṁ śṛiṁgavê[raṁ
cha × × × × ◡ — ◡ — ‖ 518 ‖ × × × × ◡ — — × × ×] 519

11 chitraka-tindukê [|] basta-mûtrêṇa saṁyôjya lêpaḥ śîrsha-[ruj-âpahaḥ ‖ 519 ‖ (VII)
× × × × ◡ — — × × × × × ◡ — ◡ — |] 520

Sixteenth Leaf: Reverse.

1 kaṇḍîra-mârkka-mûlaṁ cha triphalâ kaṭu-sarshapâḥ [‖ 520 ‖] gavâṁ mûtrê[ṇa 521
— — × × × × × ◡ — ◡ — | × × × × ◡ — — × × × × a-]

2 mbar-âmbunâ [‖ 521] Śîrsh-âmaya-harâḥ paṁcha yôgâḥ ślô 16 ◎ (I) [× × 522
× × ◡ — — × × × × × ◡ — ◡ — | × × × × ◡]

3 kaṁ ch=aiva kaṇṭakâryâḥ phalâni cha [‖ 522 ‖] sûkshma-chûrṇṇam=idaṁ kṛitvâ 523
kuryât=pradh[ânam=aushadham ‖ (II) [97]Vârttâka-kulaka-vyôsha-kulatth-âḍhaki-
mudga-jam ‖ 523 ‖]

4 yûsham=êtan=naraḥ pîtvâ pratiśyâyât=pramuchyatê ‖ (III) Saktûn=su-prayut[âṅ=] 524
kṛi[t](v)[â [97]ghṛitair=mallaka-saṁpuṭê ‖ 524 ‖ × × × × × × × × × ×
× ×]

5 pâ ◎ (I) Kaṇḍîram=agninâ dagdhvâ bhasma tad=gṛihya bu[d](dh)i(m)â[n] [|] 525
dant-ânt[a × ◡ — — × × × × × ◡ — ◡ — ‖ 525 ‖ × × × × ◡ 526

6 bh]âgêna danta-śûlaṁ praśâmyati ‖ (II) Ajâ(j)î [śṛiṁ]gavêrañ=cha viḍaṁgân(i) [◡
— ◡ — ‖ 526 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | daśa- 527

7 mû]laṁ su-pishṭaṁ tu sarpishâ saha dâpayêt [‖ 527 ‖ × ×]stav-âyasê bhâṇḍê 528
agni[× × ◡ — ◡ — | × × × × ◡ — — × × × × × ◡ — ◡ —
‖ 528 ‖ (III) [97]Nichulaṁ sar- 529

8 shapa]ṁ ś[vê]taṁ pippalyô viśvabhêshajam [|] kshârañ=cha lavaṇañ=ch=aiva ka-
baḍôdanta-śûla-nut ‖ [529 ‖] (IV) Sômarâj[î ◡ — — × × × × × ◡ — ◡ 530
— | × × × × ◡ — — × × × × × ◡ — ◡ — ‖ 430 ‖

9 [× × × × śṛiṁga]vêraṁ śukta-pishṭaṁ vijânatâ [|] danta-śûl-âpahaṁ kuryât= 531

[140] Metre of verses 510-513*a*: Trishṭubh. | [141] Metre of verses 514-602*a*: Ślôka.

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kabaḍa-graham=uttamam ॥ [531 ॥] Daṁta-śûla-harâ [× × × × × × ×
× ◎ (I) × × × × ◡ — — × × × × × ◡ — ◡ — । × × 532
10 × × ◡ — — × sarpi](ś=ch=ai)bhir=vipâchayêt [॥ 532 ॥] karṇa-pûraṇam=êtêna 533
karttavyaṁ karṇṇa-śûlinâm [॥] (II) Karṇṇa-kshvêḍê [[97]karṇa-nâde kaṭu-tailêna
pûrayêt ॥ 533 ॥ nâda-vâdhiryayôḥ kuryât=karṇa-śûl-ôktam=aushadham ॥ (III) 534
Pippalyô bilva-mû-
11 lañ=cha kusṭhaṁ madhukam=êva cha ॥ 534 ॥ mâṁs]î (v)[y]âghranakhaṁ rôdhraṁ 535
sûkshmêlâ dêvadâru cha [।] garbbhên=ânêna tailasya prasthaṁ mṛidv[[97]-agni-
nâ pachêt ॥ 535 ॥]

Seventeenth Leaf: Obverse.

1 [[108]kêyûra-mûlaka-rasau dadyât=](s)n[ê](ha)-samanvitam [।] têna karṇṇê pich[uṁ[97] 536
dadyâd=vasti-karma cha kârayêt ॥ 536 ॥ tên=ôpaśâmyatê kshipraṁ karṇa-śûlaṁ 537
su-dâruṇam (IV) ॥ × × × × ◡ —
2 — × × × × × ◡ —]su(ta)m [॥ 537 ॥] pippalî-kshâra-siddhaṁ tu tailaṁ ka[r]- 538
ṇṇa-ru[j-âpaham ॥ (V) × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 538 ॥ 539
× × × × ◡ — — ×
3 × × karṇa-ruj-âpaha]m ॥ (VI) Kukkuṭasya bhavên=mêdaḥ sthûla-mâshâś=cha vi-
[pachêt ॥ 539 ॥ × × × × ◡ — — × × × × × ◡ — ◡ — । × × × ×
◡ — 540
4 — × × × × × ◡ — ◡]yam [॥ 540 ॥] prakshipya sarvvam=êkatra divasâ [× × 541
◡ — ◡ । × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 541 ॥ × × × × 542
◡ —
5 — × × × × × ◡ — ◡]tam ॥ (I) Kakubhaṁ sum(an)â-tai(la)ṁ (va)raṇî [× ×
— ◡ — ॥ 542 ॥ × × × × ◡ — — × × × × × ◡ — ◡ — । × × × × 543
6 ◡ — — × × × × vipa]chêd=budhaḥ ॥ 543 ॥ sapta-rátram=u[— — × × × × × 544
◡ — ◡ — । × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 544 ॥ (II) × × × × 545
7 ◡ — — × × × × × mana]ḥśilâm [।] kaṭphalañ=cha mṛiṇâ[laṁ cha × × × ×
◡ — ◡ — ॥ 545 ॥ × × × × ◡ — — × × × × × ◡ — ◡ — । × × × × 546
◡ — —
8 × × × × × ◡ — ◡ — ॥ 546 ॥ (III) Ha](ri)drâ gairikaṁ kshaudraṁ kâsîsam=atha 547
saindhava[m । × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 547 ॥ × × × × 548
9 ◡ — — × × × × × ◡ — ◡ — ।]êtat=tailaṁ vipaktavyaṁ kushṭh-âlêpanam=ut-
tama[m ॥ 548 ॥ (IV) × × × × ◡ — — × × × × × ◡ — ◡ — । × × × 549
× ◡ — — × × × × × ◡ — ◡ — ॥ 549 ॥
10 × × × × ◡ — — × × × × × ◡ pî]shayêt [।] ûshâ-maṇḍêna dhôvitvâ dadru- 550
[kushṭha-vinâśanam ॥ 550 ॥ (V) × × × × ◡ — — × × × × × ◡ — ◡ — । 551
× × ×
11 × ◡ — — × × × × × ◡ — ◡ —]m [॥ 551 ॥] sa-haridrâm=idaṁ (v)il[vaṁ × 552
× × × ◡ — ◡ — । × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 552 ॥]

Seventeenth Leaf: Reverse.

1 [× × × × ◡ — — × × × × × ◡ — ◡ — । × × × × ◡ — — × × × × × ◡ 553
— ◡ — ॥ 553 ॥ × × × ◡ — — × × × × × ◡ — ◡ — । × × × × ◡ — — × 554

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2 × × × × ◡ — ◡ — ‖ 554 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | × × × 555
× ◡ — — × × × × × ◡ — ◡ — ‖ 555 ‖ × × × × ◡ — — × × × × × ◡ — 556
3 ◡ — | × × × × × ◡ — — × × × × × ◡ — ◡ — ‖ 556 ‖ × × × ×](ttha-) 557
mustâ [cha × × × × ◡ — ◡ — | × × × × ◡ — — × × × × × ◡ —
4 ◡ — ‖ 557 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | × × × × ◡] bhuṁjî- 558
[ta × × × × ◡ — ◡ — ‖ 558 ‖ × × × × ◡ — — × × × × 559
5 × ◡ — ◡ — | × × × × ◡ — — × × × × ×] tath=aiva [cha ‖ 559 ‖ × × × × 560
◡ — — × × × × × × ◡ — ◡ — | × × × × ◡ — — × × × × × ◡
6 — ◡ — ‖ 560 ‖ × × × × ◡ — — × × × × × ◡]rêṇa tu[| × × × × ◡ — — 561
× × × × × ◡ — ◡ — ‖ 561 ‖ × × × × ◡ — — × × × × × ◡ 562
7 — ◡ — | × × × × ◡ — — × × × × × ◡] vatsa[kaṁ ‖ 562 ‖ × × × × ◡ — — 563
× × × × × ◡ — ◡ — | × × × × ◡ — — × × × × × ◡ — ◡ — ‖ 563 ‖ × × 564
× × ◡
8 — — × × × × × ◡ — ◡ — | × × × × ◡ —] pishṭaḥ kushṭha[× × ◡ — ◡ —
‖ 564 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | × × × × ◡ — — × × 565
× × × ◡ —
9 ◡ — ‖ 565 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | ga]ndhika-musta-rôdhra- 566
sa[× × × × ◡ — ◡ — ‖ 566 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | 567
10 × × × × ◡ — — × × × × × ◡ — ◡ — ‖ 567 ‖] kaṇḍû-kôṭha-piṭṭa(kâ)[ś=cha 568
× × × × ◡ — ◡ — | × × × × ◡ — — × × × × × ◡ — ◡ — ‖ 568 ‖ (I)
× × 569
11 × × ◡ — — × × × × × ◡ — ◡ — | niha]nyâd=bahu-vâ [— × × × × × ◡ —
◡ — ‖ 569 ‖ (II) × × × × ◡ — — × × × × × ◡ — ◡ — | × × × × ◡ — 570
— ×]

Eighteenth Leaf: Obverse.

1 [praśâm](yat)[i] na sa[ṁ]śayaḥ ‖ [570 ‖] (III) Kadalyâḥ kshâra-t(ail)[ê]na sidh- 571
mâni par[i](m)û(k)sha(yê)t [|] ê(sha) [× × ◡] (ni) dṛishṭa (apâmâ)[r]gg[ô]'pi
[śâs]tr[i](t)[aḥ ‖ 571 ‖ × × × × ◡ — — × × × × × ◡ — ◡ — | × × × × 572
◡ — — ×
2 śa]śasya ruchirêṇa cha ‖ [572 ‖] (IV) Êraṇḍas=tagaraṁ kushṭhaṁ chitrakaṁ mûtra- 573
paṁchamam [|] âṭarûshaka-mûlaṁ cha shaḍgranthâṁ madhukan=tathâ [‖ 573 ‖]
prapunâḍaṁ viḍaṁgâni saindhavaṁ paripê(lav)[am | × × × × snuhî-dug-] 574
dh[aṁ ×](s)[i](dh)m(ânâ)[ṁ ma-]
3 h-[au]shadham ⊙ [‖ 574 ‖] **Sidhma-yôgâḥ ślô 6** ⊙ (I) Guḍêna śrapayêt=kshîraṁ 575
kad-ushṇaṁ kâmataḥ pivêt [|] mûtra-grahasya bhêshajyaṁ sadyastaṁ matam=
Aśvinôḥ ‖ [575 ‖] (II) Mṛidvîkâṁ śarkkarâṁ ch=aiva dadhi-maṇḍêna pâya(y)ê[t |] 576
4 mûtra-grahasya bhaishajyaṁ sadyashkaṁ samudâhṛitam ‖ [576 ‖] (III) Êrvvâruka- 577
sya bîjânâm=aksha-mâtraṁ prapîshayêt [|] yukt-âmbla-lavaṇaṁ pîtvâ mûtra-grâ-
hât=pramuchyatê ‖ [577 ‖] (IV) Dviḥ kuṁkumasy=âksha-mâtraṁ mṛidvîka- 578
5 rasa-pîshimam [|] êka-râtra-sthitaṁ pîtvâ mûtra-grâhât=pramuchyatê ‖ [578 ‖]
(V) Ayô-rajaḥ sûkshma-pishṭaṁ madhunâ saha pâyayêt [|] mûtra-grahasya 579
bhêsajyaṁ sadyashkaṁ matam=Aśvinôḥ ‖ [579 ‖] (VI) Kharâśvâ hiṁgu-su(ra)-
[saṁ]
6 hirivêraṁ rasâṁjanam [|] chitrakasya cha mûlâni trâyamânâṁ cha saṁharêt 580

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[॥ 580 ॥] êtâni sama-bhâgâni madhunâ saha pâyayêt [।] pârśva-śûlaṁ mûtra- 581
kṛichchhraṁ sarvvam=êtêna śâmyati [॥ 581 ॥] ⊙ [Mûtra-]
7 kṛichchhra-ghnâḥ sapta[142] yôgâḥ ॥ ◎ ॥ (VII) Mûtra-kṛichchhrêshu tôy-ârthaḥ 582
kâryaḥ kvâthyêna sarvvadâ [।] mûlânâṁ śara-kâś-êkshu-darbha-gôkshura-vîra-
ṇaiḥ [॥ 582 ॥] pivêt=kusumbha-pushpaṁ vâ 583
8 taṇḍul-âmbu madhu-dravam [।] kshîra-vastiṁ yath-ôktâm=bâ[143] dadyât=svêdâ[ṁ] ś=
cha kârayêt [॥ 583 ॥] ⊙ Mûtra-kṛichchhra-ghnâ nava yôgâḥ[142] ॥ ⊙ Nâs- 584
âgamê tu raktasya avapîḍaḥ praśasyatê [।] drâksh-êkshu-dûrvvâ-svarasa-
9 śaṁkha-gairika-chandanaiḥ [॥ 584 ॥] (I) Śôthitê mûlakaṁ siddhaṁ tôya-takkrêṇa dâ- 585
payêt [।] harîtakîṁ sama-guḍâṁ khâdêd=vâ guḍa-nâgaram ॥ [585 ॥] (II)
Punarnnavâṁ dêvadâruṁ purâṇaṁ viśvabhêshajam [।] śvayathu- 586
10 pratiyân-ârthaṁ try-ahaṁ tu payasâ pivêt ॥ [586 ॥] (III) Harîtakîn=dêvadâruṁ 587
śṛiṁgavêraṁ punarnnavâm [।] gô-mûtrêṇa pivêj=jîrṇṇê snâtaṁ kshîrêṇa bhôjayêt
[॥ 587 ॥] (IV) Harîtakînâṁ tri-palaṁ palâs=trikaṭukât=trayaḥ [।] 588
11 [madhu-]tailâś=cha karsh-âṁśâ guḍasy=ârddha-tulâ dhṛitâ [॥ 588 ॥] Âgastyân= 589
môdakân=êtân=bhuktasy=ôpari bhakshayêt [।] śôth-ârśô-grahaṇî-dôsha-kâs-ôdâ-
varta-[śâ]ṁtayê ॥ [589 ॥] (V) Tuly-âṁśâs=triphalâ-musta-vi(ḍ)aṁ[gâḥ] 590

Eighteenth leaf: Reverse.

1 [× ◡ — ◡ — । ×]□ ur=ayô-rajas=tulya[ṁ] ta[ṁ] lihên=madhu-sarpishâ [॥ 590 ॥]
kshîraṁ ch=ânupivêj=jîrṇṇê kshîrêṇ=aiva cha bhôjayê(t) [।] (mûtra)[ṁ] vâ dvi- 591
guṇa[ṁ] kshîraṁ pivê(t)=ku(ḍava-sa)[ṁ]mitam [॥ 591 ॥] pivêd=vâ tryûsha- 592
ṇa[ṁ] sa[ha
2 gô-]mûtra[ṁ] vâ v(i)rêchanam [।] yav-ânnâ jâṁgalâḥ śîdhuḥ svêdâś=ch=ôshṇâś=
cha śôpha-hâ ॥ [592] ⊙ ॥ (I) Chhardyâṁ pivêta tṛishṇ-ârttaḥ sa-dâhas=taṇḍul-âm- 593
bunâ [।] dâḍimaṁ (ma)dhukaṁ rôdhraṁ baṭa-śuṁgâḥ sitâṁ madhum [॥ 593 ॥]
3 (II) Lihêd=vâ madhunâ ch=chhardyâṁ kôla-majj-âñjanaṁ sitâm [।] pippalî-taṇḍulâ 594
lâjâ makshîkâ-śakṛitâ samam [॥ 594 ॥] (III) Âmr-âsthi-tôya-churṇṇaṁ vâ 595
tṛishṇâ-ch-chhardy-â(tisâra-nut) ॥ (IV) Mâtuluṁgasya jambvâś=cha pallavâḥ
4 śarkkarâ madhu [॥ 595 ॥] lihêch=chhardyâṁ pivêch=ch=aishâṁ kshuṇṇânâṁ śîta- 596
laṁ jalam [॥] (V) Lâjân=madhu-yutân=khâdêt=sa-kshaudrâṁ vâ harîtakîm
[॥ 596 ॥] khâdêt=kapitthaṁ sa-vyôshaṁ pivên=mudga-dal-âṁbunâ [।] chhardyâṁ 597
5 chandana-kalkaṁ vâ pivêd=âmalakî-rasair=iti [॥ 597 ॥] Chharddi-yô(gâḥ śl)ôkâ
14 (I) Tṛishṇâyâṁ rakta-śâlînâṁ taṇḍulân=s-ôtpal-âñjanân [।] pakva-lôshṭa- 598
madhu-drâkshâ-karjûrâṇi
6 paṛûshakam [॥ 598 ॥] jalê sthitaṁ[144] pivêch=chhîtaṁ śarkkar-âṁbu-payâṁsi cha ॥ 599
(II) Sitâṁ viḍaṁgâ madhukaṁ pippalyô dhâtri-saindhavaiḥ [॥ 599 ॥] sarpir=m= 600
madhv=abhayâ tailaṁ bhâgâḥ syur=m=mâ-
7 nataḥ samâḥ ॥[145] bhâgâḥ shôḍaśa saktûnâm=adbhis=taṁ tarppaṇaṁ pivêt [॥ 600 ॥]
tṛishṇâ-gulma-jvar-ârśô-ghnaṁ vṛishyaṁ grahaṇi-dîpanam [॥] (III) Śîtâḥ pra- 601
lêpâḥ śîtâś=cha jâṅga[la-]

[142] There are only six *yôga* or formulae, though there are seven ślôka. In the 8th line read *nava ślôkâḥ*. See note to Translation.

[143] Read *yath-ôktâṁ vâ*.

[144] Read *śṛitaṁ* or *śritaṁ*.

[145] Read only one stroke.

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8 madhurâ rasâḥ [॥ 601 ॥] dhâtrî-dâḍima-vṛikshâmbla-mâtuluṁgair=d=dihêch=chhira 602
iti [॥ 602*a* ॥] ⊙ **Tṛishṇâ-praśamanâ yôgâḥ** ⊙ (I)[146]Surâhvadâru triphalâ 603
sa-mustâ kashâyam=utkvâthya pivêt=pramêhî [।] kshaudrê[ṇa]
9 yuktâm=athavâ haridrâṁ pivêd=rasên=âmalakî-phalânâm ॥ [603 ॥] (II) [147]Haridrâṁ 604
sarvva-mêhêshu pivêd=âmalakî-rasaiḥ [।] gô-mûtra-bhâvita-yavaiḥ pivêd=vâ ma-
dhu-tarpaṇam ॥ [604 ॥] (III) Yav-ânna-vikṛitiḥ 605
10 śîdhur=j=jâṁgalâs=tṛiphalâ madhu [।] kashâya-tikta-kaṭuka-vyapâyâ mêha-nâśanâḥ
॥ [605 ॥] (IV) Haridra-niṁba-darbh-ârdra-kshîra-kâkubha-chavya-jâḥ [।] kush- 606
ṭha-śyâmaika-pâṭh-ailâ-kashâyâḥ ślê[shma]-mê(hinâ)m [॥ 606 ॥] ⊙
11 (V) (Pi)ttê sallaki-yashṭihva-dhâtrî-śvâdaṁshṭra-khâdirâḥ [।] mûtrâṇi kaṭabhî kshî- 607
raṁ takkra-tail-âsavâ hitâḥ [॥ 607 ॥] (VI) Sarvva-mêhêshu madhunâ chûrṇṇaṁ 608
vâ tiktakaṁ lihêt ॥ ⊙ ॥ **P[ramêha]-p[r]aśamana-(y)ô[gâḥ ślô]**
12 [×] ◎ (I) Pûrvvam=êva hitaṁ vidyâd=vaisarppê (rakta)-môkshaṇam [॥ 608 ॥] virêkô 609
vamanaṁ śîtaiḥ sta[ṁbha]naṁ tikta-sêva(nam) [।] pralêpa(na)ṁ [ksh]î(r)a-
pi[shṭ]air=(masûraiś)=[chaṇak]ai[ś=cha vâ ॥ 609 ॥ (II) × × × × ◡ — — ×] 610

Nineteenth Leaf: Obverse.

1 [× × × × ◡]-śâdval(ai)ḥ [।] v(î)râ-madhuka-ma[ṁ]j(i)shṭh[â]-vêtas-ôtpala-kêsa-
raiḥ [॥ 610 ॥] j[î]vanîya-pa(lâ)śa[× × × × × ◡ — ◡]k(ai)ḥ [।] ghṛit- 611
âṁbu-ksh(î)ra-pishṭai(s)=t[air]=l=l[ê](paḥ) s(ê)kaś=cha śasyatê [॥ 611 ॥] (III) 612
Trivṛitâ[ṁ] triphalâ(ṁ) nimba(ṁ) [× ×]
2 p[î]lu-mahaushadham [।] śritaḥ kashâyaḥ sa-guḍô visarppa-jvara-nâśanaḥ [॥ 612 ॥]
(IV) Mahâtiktaṁ pivêt=sarppiś=chûrṇṇaṁ yach=ch(=âpi) tiktakam [।] êtair=êva 613
ghṛitaṁ siddhaṁ vishama[148]-jvara-nâśanam ॥ [613 ॥] **Visarppa-chikitsitaṁ**
ślô 5 pâ 1 ⊙
3 (I) Kashâyaṁ kâmalâ-pâṇḍu-pûrvv-âdyaṁ[149] jvaritaḥ pivêt [।] haridrâm vâ sa-gô- 614
mûtrâṁ tayôr=v=vâ dâḍima-tvacham ॥ [614 ॥] (II) Pippalî-drâkshayôḥ prasthau 615
drôṇê dhâtrî-rasaṁ pachêt [।] sitâ-śat-ârddhaṁ madhukaṁ śuṇṭhî-tvakkshîra-
4 kaṭphalaṁ [॥ 615 ॥] śîtân=madhu-prastha-yutât[150]=tataś=ch=ârddha-palaṁ pivêt [॥] 616
(III) Kâmalî pâṇḍu-rôgî cha pippalîṁ vâ prayôjayêt [॥ 616 ॥] must-âdyaṁ 617
kshîra-vastiṁ vâ yav-ânnaṁ jâṁgalaṁ madhu [।] ayô-rajîyaṁ sêvêch=cha yâ
cha pitta-
5 jvarê k=kriy=êti [॥ 617 ॥]◎

Nâvanîtakê miśrakô 'ddhyâyaś=chaturthaḥ◎

Fifth Adhyâya.

Ataḥ-paraṁ pravakshyâmi bala-varṇa-prasâdanam [।] yêna mâṁsâni varddhantê 618
balaṁ ch=aiv=ôpajâyatê [॥ 618 ॥] mûlânâm=aśvagandhâyâḥ paṁcha- 619
6 viṁśat=palâni tu [।] kaṇḍaśaś=chhêdayitvâ tu sthâlyâm=â(dh)[â]ya sâdhayêt [॥ 619 ॥]
pâda-bhâg-âvaśishṭañ=cha jñâtvâ tam=avatârayêt [।] tad=rasaṁ tu parisrâvya 620
dṛiḍha[151]-pâtrê 'vasêchayêt [॥ 620 ॥] tasmin=kashâyê mati- 621

[146] Metre of verse 603 is Âkhyânakî, a mixture of Indravajrâ and Upêndravajrâ.

[147] Metre of verses 604-626: Ślôka.

[148] Probably read *visarpa*.

[149] Probably read *mûrvv-âdyaṁ*.

[150] Read *yutân*.

[151] The original reading was *dṛiḍhê*, but the vowel *ê* is cancelled by a later hand.

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7 mâṅ=aushadhâni prakalpayêt [।] jîvani[152] sarvvâṇi śarkkar[â]-chûrṇṇam=êva cha [॥ 621 ॥] madhu-sarpishaś=cha prasṛitaṁ[6] pippalî-chûrṇṇam=êva cha [।] kiṁ- 622
chil=lavaṇikaṁ kṛitvâ khajên-âlôḍayê-
8 d=bhishak [॥ 622 ॥] âsichya bastâv=achchhidrê[3] vasti-karmaṇi kârayêt [।] êkêna yadi 623
vâ dvâbhyâṁ tribhir=v=v=âpi pramâṇataḥ [॥ 623 ॥] pratyâgatê nirûhê 'smin= 624
parishêkaḥ sukh-âmbunâ [।] tatô 'lôhi-
9 ta-śâlînâm=ôdanaṁ madhu-sarppishâ [॥ 624 ॥] kshîrêṇa saha bhuṁjîta jâṁ(galâ)- 625
nâṁ rasêna v=êti ॥ ⊙ **Aśvinôr=aśvagandhâ-vastiḥ ślô 7 pâ**[153] ⊙ Yashṭîma-
dhuka-siddhêna sarpishâ ch=ânuvâsayêt [॥ 625 ॥] jîvanîya-vi(pa)- 626
10 kvaṁ vâ sarppiḥ syâd=anuvâsanam [।] têna mâṁsâni barddhantê kshayaś=ch=âpy=
upaśâmyati [॥ 626 ॥] ⊙ **Aśvagandhâ-vastiḥ ślô 1 pâ 1** ⊙ [154]Râsn=âgnimaṁ- 627
tham=atha pâṭaliñ=cha syônâka-kârshmarya-nidigdhikâṁ cha [।] sa-râjavṛik-
shâ[ñ=cha
11 sa-s]â(l)aparṇṇîṁ sa-pṛiśniparṇṇîṁ bṛihatîñ=cha dadyât [॥ 627 ॥] êtâni mûlâni tu 628
sarvvaśaḥ syur=êraṇḍa-mûlañ=cha tath=aiva chêyam [।] dvê dvê palê ch=âtra
bhavêt=pramâṇaṁ drôṇê tv=apâñ=ch=aiva pachêt=(k)ashâyam [॥ 628 ॥] pâ- 629
[d-âva]-
12 śêshan-t[u] kashâyam=êtat=prakshipya kalkân=vidadhîta sûkshmân [।] kushṭhasya
yashṭîmadhukasya ch=aiva tath=aiva yê pîtaka-sar[shapâś=cha ॥ 629 ॥ × — ◡ —
— ◡] 630

Nineteenth Leaf: Reverse.

1 [◡—◡—× ka]lka[ṁ] v(i)daddhyân=madhukasya ch=aiva [।] ârôgya-têjô 'gni-vayô
bal-âyur=d=dadâti jîrṇêshv=api paurushañ=cha [॥ 630 ॥] vâtê [◡ — — ◡ ◡ — 631
◡ — × × — ◡ — — ◡ ◡ — ◡ — × । × — ◡ —
2 hṛid]y[a]m=arôchakê cha bandhyâsu dushṭê prachurê purâṇê [॥ 631 ॥] pramêha- 632
kaṇḍu-kshata-yôni-dôshê pâṇḍv-âmay-ârshô-grahaṇî-(pra)[dôshê ॥ 632*a* ॥ **Râ-]**
(sn)[-âd](ya)-[vastiḥ] ślôka 5 [pâ ⊙ [155] × × × × × râja-] 633
3 rshir-âtmavân=Suprabhas=tv=ih=âryâbhiḥ [।] habushâ-v[a]stiṁ tâṁ mê nibôdhata
sukh-ôpabhôjyatamâm [॥ 633 ॥] prasṛitaḥ prasṛitaḥ prasthaḥ prasthô 'rddha- 634
palaṁ pramâṇa(taḥ) prasthaḥ [।] havushâ-vaksh[a]ṇ[a]-y[â]vaksh[â]ra-sali[la]-
4 saindhava-yutânâm [॥ 634 ॥] kartavyam=êtad=â jala-parikshayât=s[y]âd=apêta-la- 635
vaṇa-hṛitam [।] siddhaṁ pûtaṁ sa-lavaṇam=atha cha khajêt=sarpishâ sârddham
[॥ 635 ॥] sukha-tantrâṇâṁ nṛiṇâṁ pariṇata-vayasâṁ pragâḍha-śakṛi- 636
5 tâṁ cha [।] êsha sukh-ôshṇô vastiḥ praṇidhâtavyaḥ sakṛit=sarvvaḥ [॥ 636 ॥] an- 637
nam=iva kâla-bhôjyaḥ sukha-parihâryô na ch=âtra parihâryam [।] têjô-'gni-
vîrya-bala-paurush-âyushâṁ varddhanô 'py=êsha iti ⊙ [॥ 637 ॥] **Havushâ-**
6 **vastiḥ ślô 5** ⊙ [156]Madhu-taila-samê syâtâṁ tâbhyâṁ tulyaṁ sukh-ôdakam [।] 638
karshaś=cha śatapushpâyâḥ karsh-ârddhaḥ saindhavasya cha [॥ 638 ॥] êsha 639
vaiśêshikô vastir=d=dîpanîyô rasâyanaḥ [।]
7 bṛiṁhaṇîyaś=cha balyaś=cha vidyâd=yavana-saṁjñitaḥ [॥ 639 ॥] ⊙ [157]striyaḥ saṁ- 640

[152] Read *jîvanîyâni.*
[153] Read *pâ 1.*
[154] Metre of verses 627-632*a* Indravajrâ and Upêndravajrâ mixed.
[155] Metre of verses 633—637: Âryâ.
[156] Metre of verses 638-648*a*: Ślôka.
[157] Omit this sign here.

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bhôjanaṁ yânaṁ vyâyâmaṁ śiśir-ôdakam [।] asmin=praṇihitê vastau yathâ-
kâmam=avâpnuyâd=iti [॥ 640 ॥] ⊙

8 **Madhu-tail-ôdakô vastiḥ ślô 3** ⊙ Taila-sthânê ghṛitaṁ dadyât=t(ô)ya-sthânê 641
bhavêt=payaḥ [।] śêshaṁ purvvêṇa tulyaṁ syât=sa vastiḥ sarvva-sâdhakaḥ ⌒
[॥ 641 ॥] Tulyaṁ madhu cha tailañ=cha râsnâ tâbhyâṁ samâ bhavêt [।] 642

9 śatâhvâyâ bhavêt=karshaḥ pippalînâṁ tath=aiva cha [॥ 642 ॥] yashṭîmadhuka- 643
kalkaś=cha karsh-ârddhaṁ lavaṇ-ôttamât [।] êsha râsâyanô vastir=balyô bṛiṁ-
hana-dîpanaḥ [॥ 643 ॥] nirupadravô yâvanaś=cha[5] vṛishyô vîrya-(bal)-[â]- 644

10 vahaḥ [।] gâḍha-viṇ-mûtra-kṛîchchhrâṇi[159] gulma-mêh-ârśa-badhma-nud=iti [॥ 644 ॥]
Tail-âdyô vastiḥ ślô 4 ◎ Parivêshṭya kuśair=ârdrair=ârdra-vṛittâni[158] śâlmalêḥ 645
[।] kṛishṇa-mṛittikayâ lipya svêdayêd=gômay-âgninâ ⌒ [॥ 645 ॥]

11 [vi](ś)[u]sh(k)âṁ mṛittikâṁ jñâtvâ gṛihya vṛittâni[158] śâlmaleḥ [।] ulûkhalê samâ- 646
yôjya mṛidnîyât=payasi śritê [॥ 646 ॥] piṇḍaṁ mushṭi-samaṁ kṛitvâ tan=mûlaṁ 647
taila-sarppishôḥ [।] snêhitaṁ mâttrayâ yuktam

12 kalkêna madhukasya cha [॥ 647 ॥] va[st]i[m=abhyakta-](g)â(tr)âya dadyât=pratyâ- 648
gatê 'tha cha ⌒ [॥ 648*a* ॥]

Twentieth and Twenty-first Leaves desunt.

Twenty-second Leaf: Obverse.[159]

Sixth Adhyâya.

1 [160]Maṁtrya tri-guṇaḥ parihâraḥ chatur-guṇaṁ brahma-charyam=ity=âha bhagavân= 715
Âtrêyaḥ ◎ ॥ [715 ॥] [161]Pippalî-varddhamânasya guṇâḥ karmma cha kê balam 716
[।] pra[va]kshyâmy=anupûrvvêṇa

2 prajânâṁ hita-kâmyayâ [॥ 716 ॥] na hy=êtad=amṛitaṁ pîtvâ paśchât-tapyaṁti 717
mânavâḥ [।] darśayaty=êva siddhiṁ hi pâṇâv=âmalakaṁ yathâ [॥ 717 ॥]

3 tasmâl=lakshîñ=cha pushṭiñ=cha prajâṁ mêdhâñ=cha kâṁkshatâ [।] rasâyanam= 718
idaṁ sômyaṁ kâryam=âyur=v=vivarddhanam [॥ 718 ॥] jîvanîyâni pîtvâ tu 719
snigdhô

4 vânta-viriktavân [।] kṛita-saṁsarjanaḥ kâlê puṇy-âhên=ârabhêt=tataḥ [॥ 719 ॥]
punarvvasv=atha pushyêṇa śravaṇêna śravishṭhayâ [।] trish=ûttarêshu 720

5 hastêna sômê yôgam=upâgatê [॥ 720 ॥] upôshitaḥ śi(raḥ-)snâtaḥ śukla-vâsâ jit- 721
êndriyaḥ [।] abhyarchya dêvatân=viprâṁ ś=ch=aikâṁ khâdêta pi-

6 ppalîm [॥ 721 ॥] tataś=ch=ânupivêt=kshîraṁ gavyaṁ chhâgam=ath=â(pi) vâ [।] 722
jîrṇṇê tasmiṁ s=tu bhuṁjîta śâlînâṁ payas-ôdanam [॥ 722 ॥] êvam=êtan= 723
naraḥ khâdêd=varddha-

7 mânaṁ sad=âhani [।] śataṁ pûrṇṇaṁ bhavêd=yâvad=daśa varshâs[162]=tath=aiva cha
[॥ 723 ॥] tatô 'ntê 'py=avakarshasya sapta-râtraṁ pay-ôdanam [।] prâyaśaś=ch= 724
anubhôktavyaṁ tathâ mudga-ra-

8 s-ôdanam [॥ 724 ॥] sapta-râtrê tṛitîyê tu jâṁgalô madhurô rasaḥ [।] bhôjyaṁ 725
pêyaṁ cha pânîyaṁ śrita-śîtaṁ guṇ-ânvitam [॥ 725 ॥] gṛihê nivâtê ch=âsîta 726
satataṁ hita-sêvi cha [।] tataḥ kramêṇ=âma-

[158] Read *kṛichchhrâṇi*, and *vṛittâni*.

[159] The twentieth and twenty-first leaves are missing. They would have contained about 34 verses each.

[160] Prose.

[161] Metre of verses 716-742: Ślôka.

[162] Read *yâvad-avakarshas*. See note to Translation.

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9 lakaṁ=ambl-ârtham=upakalpayêt [॥ 726 ॥] vṛiksh-âmblaṁ dâḍim-âmblañ=cha sadâ 727
snânañ=cha śîlayêt [।] anêna vidhinâ kshipraṁ pushṭiṁ labhati mânavaḥ
[॥ 727 ॥] pramadâ labhatê garbbhaṁ vandhyâ ch=âpi 728
10 [prajâ]yatê [।] śâmyaṁty=anêna śvitrâṇi râja-yakshmâ halîmakaḥ [॥ 728 ॥] apasmâ- 729
ras=tath=ônmâdô jvaraś=cha visham=âgataḥ [।] anêkaśaḥ prayuktê tu balî-

Twenty-Second Leaf: Reverse.

1 [palita-nâ](śana)m [॥ 729 ॥] va[r]ṇṇa-(tê)jô-bal-âdhânim=agnêś=ch=ôttama-jîvanam 730
[।] kushṭha-rôga-nihaṁtâram=ârôgya-janana[ṁ] śivam [॥ 730 ॥] (śukkra)[-bala- 731
pranash]ṭ[as]y[a in]dr[iyâ](ṇâ)ṁ] pras[â-
2 danam ।] (pi)ppalyô hi śivâḥ kâyê kaṭukâ madhur-ânva(yâ)ḥ [॥ 731 ॥] snigdhâś= 732
cha śîta-vîryâś=cha vyavâpinyô guṇ-ânvitâḥ [।] kaṭukatvât=kaphê pathyâḥ snê-
hâch=cha pavanê hitâḥ [॥ 732 ॥]
3 śaityât=pitta-praśamanâ yujyaṁtê sarvva-karmmasu [।] tribhyaḥ pravarttatê ch= 733
âdyaḥ kalpaḥ paṁchabhir=êva cha [॥ 733 ॥] ashṭakô daśakaś=ch=ânyô bala- 734
kâlam=avêkshya cha [।] kshîr-â-
4 nupânâs=tâḥ kâryâs=tathâ kshîr-ôpasêvanâḥ [॥ 734 ॥] niyamaś=cha yathâ-dṛish- 735
ṭam=âśishaś=cha yathâ-śrutâḥ [।] tasmân=niyamam=âlaṁvya purushêṇa yathâ-
k-kramam [॥ 735 ॥] prayôjyam=idam=â- 736
5 rôgya-śrî-bal-âyur-y-vivarddhanam [।] pippalî-varddhamânasya kalpô 'śvibhyâṁ
prakalpitaḥ [॥ 736 ॥] anusûyunâ prayôktavyô yathâ siddhim=avâpnuyât ⊙ 737
6 Sa-mûlâñ=cha sa-patrâñ=cha sa-patrâṁ[163] sa-phalâṁ [tathâ ॥ 737 ॥] kâkamâchîṁ 738
tu pratyagrâṁ saṁharên=matimân=naraḥ [।] tulâ-pâdaṁ su-sûkshmaṁ tu
jala-
7 drôṇê vipâchayêt [॥ 738 ॥] chatur-bhâga-sthitê tatra taila-prasthaṁ vipâchayêt 739
[।] chatur-guṇêna payasâ kalkâṁ ś=ch=êmân=vidhâna-vit [॥ 739 ॥]
8 prapauṇḍarîkaṁ madhukaṁ[3] râsnâ-mûlaṁ śatâvarîm [।] v[i]ḍa[ṁ]gâ śatapushpâṁ 740
cha svayaṁguptâ-phalâni cha [॥ 740 ॥] êtad=abhyaṁjanê 741
9 pânê nastaḥ-karm-ânuvâsanê [।] aśîtiṁ vâta-jân=rôgâṁ s=tailam=êtad=vyapôhati
[॥ 741 ॥] [164]Maṇḍûkaparṇyâḥ svarasaḥ prayôjya[ḥ] 742
10 (ksh)îrêṇa yashṭîmadhukasya chûrṇṇam [।] rasaṁ guḍûchyâs=tu sa-mûla-pushyâ[165]
âyush-pradâny=âmaya-nâśanâni [॥ 742 ॥]
11 [bal-â](gni)-varṇṇa-smṛiti-varddhanâni mêdhyâni ch=êmâni rasâyanâni [।] kalkaḥ 743
prayôjyaḥ khalu śaṅkhapushpyâḥ

Twenty-third Leaf: Obverse.

1 [mêdhyâ] v[i]ś(ê)sh(ê)ṇa tu śaṁkhapushpî ॥ [743 ॥] [166]Ghṛita-mâkshika-saṁyuktaṁ 744
madhukaṁ yaḥ pivên=naraḥ [।] kshîr-ânupâyî strî-varjjyaḥ[3] sa jîvêch=chhara-
dâṁ śatam [॥ 744 ॥] Paṁch-âshṭau sapta daśa ch=âpi[167] 745
2 [pi](p)palyô madhu-sarppishâ [।] rasâyana-guṇ-ânvêshî mâsam=êkaṁ prayôjayêt
॥ [745 ॥] tisras=tisras=tu pûrvv-âhṇê bhuktv=âgrê bhôjanasya cha [।] pippalyaḥ 746

[163] Read *sa-pushpâṁ*.
[164] Metre of verses 742 and 743: Indravajrâ.
[165] Read *pushpyâ*.
[166] Metre of verses 744-781*a*: Ślôka.
[167] Read *vâ* for *ch=âpi*.

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3 kiṁśuka-kshâra-bhâvitâ ghṛita-bharjitâḥ [॥ 746 ॥] prayôjyâ ghṛita-saṁmiśrâ rasâya- 747
na-guṇ-aishiṇâ [।] jêtuṁ kâsaṁ kshayaṁ śôshaṁ śvâsaṁ hikkâṁ gal-âma-
yam [॥ 747 ॥] arśâṁsi 748

4 grahaṇî-dôshaṁ pâṇḍutâṁ vishama-jvaram [।] pînasaṁ svara-bhêdañ=cha gulmaṁ
vâta-malâsakam[168] [॥ 748 ॥] ◎ Pippalî-prayôgaḥ ślô 5 ⊙ Krama-vṛi- 749
ddhyâ daś-âhâni daśa-pippalikaṁ dinam [।] varddha-

5 yêt=payasâ sârdhan=tath=aiv=ânupivên[169]=naraḥ [॥ 749 ॥] jîrṇṇê jîrṇṇê cha bhôkta- 750
vyaṁ shashṭikaṁ kshîra-sarppishâ [।] pippalînâṁ sahasrasya prayôgô 'yaṁ
rasâyanaḥ [॥ 750 ॥] pishṭâs=tâ balibhiḥ sêvyâ śritâ madhya- 751

6 valair=n=naraiḥ [।] yas=tri-pippali-paryantaḥ prayôgaḥ sa tu kanyasaḥ [॥ 751 ॥]
vṛiṅhaṇaṁ svaryam=âyushyaṁ plih-ôdara-vinâśanam [।] vayasaḥ sthâpanaṁ 752
mêdhyaṁ pippalînâṁ rasâyanam=iti [॥ 752 ॥] ◎

7 Pippalî-prayôgô dvitîyaḥ ◎ Śaran-mukhê nâgabalâṁ pushyêṇ=ôddhârayêd= 753
bhishak [।] mûlaṁ tasyâḥ śuchir-bhûtvâ sûkshma-chûrṇâni kârayêt [॥ 753 ॥]
tasya chûrṇṇasya karshaṁ tu dugdhên=âlôḍya pâ- 754

8 yayêt [।] jîrṇê dugdhañ=cha pâtavyam=annañ=cha parivarjjayêt [॥ 754 ॥] krama- 755
śaḥ sapta-râtrêṇa barddhayîta palaṁ palam [।] tataḥ palînaṁ[170] pâtavyaṁ yâvan
=na syâd=upadravaḥ [॥ 755 ॥] apaśyataś=cha strî-śûdram=âraṇyañ=ch=aita- 756

9 d=uchyatê [।] jât-ôpasarggaṁ yakshmâṇam=apy=êkâdaśa-rûpikam [॥ 756 ॥] rasâ- 757
yanam=idaṁ haṁti sadâ ch=âyuś=cha varddhatê [।] êsha êva tu kalpaḥ syân
=madhukasya rasâyanê [॥ 757 ॥] maṇḍûkaparṇyâś=cha tathâ śṛiṅga- 758

10 vêrasya ch=ôchyatê [।] êtad=âvalikaṁ prôktaṁ rasâyanam=anuttamam [॥ 758 ॥]
◎ Nâgabalâ-prayôgaḥ ślô 6 ◎ Śubhê mârggaśirê mâsê saṁśuddhô 759
vaman-âdibhiḥ [।] upêta-phala-pushpân=tu kâcha(m)â[ch]îṁ

11 prayôjayêt [॥ 759 ॥] palâni daśa śuddhâyâḥ kâchamâchyâḥ samâhitaḥ [।] pachêt= 760
kârshṇ-âyasê pâtrê tail-ârdhêna śanair=bhishak [॥ 760 ॥] tasya mâtrâṁ pra- 761
yuṁjîta shashṭik-ânnañ=cha bhôja(y)ê[t ।]

Twenty-third Leaf: Reverse.

1 têna śâkêna bhuṁjîta mâtrayâ shashṭik-ôdanam [॥ 761 ॥] anupânaṁ pivêch=ch= 762
âtra jalam=âmalakair=yutam [।] êkaviṁśati-râtran=tu prayôgam=idam=uttamam
[॥ 762 ॥] [d]vi-[sapta-] 763

2 râtraṁ madhyaṁ tu[3] sapta-râtraṁ tath=âparam [।] prayôgam=âcharêd=êṅaṁ grâ-
ma-dharmmañ=cha varjayêt [॥ 763 ॥] na ch=âcharêd=divâ svapnaṁ vyâyâ- 764
maṁ cha vivarjjayêt [।] kramaśaś=cha prayôg-âṁtê rasân=abhyavahârayêt
[॥ 764 ॥] na ch=â- 765

3 tivêlaṁ bhuṁjîta na ch=âsâtmyaṁ kathañ-chana [।] êsha prâyêṇa vṛiddhânâṁ yau-
vanaṁ punar=ânayêt [॥ 765 ॥] baliṁ hanyâd=gataṁ vâyuḥ prâṇinâṁ sannivar- 766
jjayêt [।] yê ch=ôpahata-puṁstvâs=tu têshâṁ puṁstvaṁ

4 viśôdhayêt [॥ 766 ॥] vijâtibhiś=cha saṁyuktâḥ karmmabhir=v=vividhaiḥ śubhaiḥ [।] 767
sêvyamânâ yath-êshṭan=tu k=kramât=samupanâmayêt [॥767 ॥] dhanyaṁ yaśasyam 768
=âyushyaṁ kalyâṇaṁ maṁgalaṁ param ◎ [॥] Kâchamâchî-

[168] Read *vâta-balâsakam.*
[169] Read *âpânayêt.*
[170] Read *palônaṁ.*

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5 prayôgaḥ ◎ Triphalâṁ cha samâṁ kuryân=nîlîṁ nîlôtpa(l)âni cha [॥ 768 ॥]
aṁjanaṁ pippalî-mûlaṁ patraṁ sahacharasya cha [।] tvacham=arjuna-vṛiksha- 769
sya phalaṁ piṇḍârakasya cha [॥ 769 ॥] jaṁbû-mûla- 770
6 kashâyaṁ cha jambû-mûlâch=cha mṛittikâm [।] bhṛiṁgakô lôha-chûrṇṇañ=cha
aksha-mâtrâṇi kârayêt [॥ 770 ॥] êtad=vaibhîtakê tailê śanair=mṛidv-agninâ 771
pachêt [।] tataḥ saṁśôdhanaṁ kṛitvâ nastaḥ-karmma sa-
7 mâcharêt [॥ 771 ॥] tila-tailêna kṛisarâṁ mâsaṁ bhuṁjîta vai naraḥ [।] tṛishitêna 772
cha pâtavyaṁ triphalâ-salilaṁ tathâ [॥ 772 ॥] tôya-kṛityaṁ yad=anyach=cha 773
tach=cha tên=aiva kârayêt [॥] ◎ Nâsya-tailaṁ rasâyanaṁ ◎
8 Tapyamânaṁ tapô 'tyugraṁ Viśvâmitraṁ mahâmunim [॥ 773 ॥] Aśvinau dêva- 774
bhishajâv=ûchatur=v=varadâṁ[171] varau [।] tapaś-charaṇa-khinnasya narasy=âpyâ-
yanaṁ punaḥ [॥ 774 ॥] rasâyanam=idaṁ śrêshṭham=ârôgya-bala-vardhanam [।] 775
9 gaur-âmalaka-chûrṇṇânâṁ prasthaḥ syâch=chhiśir-ôddhṛitaḥ [॥ 775 ॥] êkaviṁśati- 776
râtraṁ tu svarasên=aiva bhâvayêt [।] prasthaḥ pippali-chûrṇânâṁ prasthaś=ch=
âyô-rajô bhavêt [॥ 776 ॥] dvau prasthau[172] madhunaḥ syâtâṁ sa- 777
10 rpishaś=ch=âḍhakaṁ bhavêt [।] śarkkarâyâś=cha dvau prasthâv=ardha-prasthaṁ
cha chitrakât [॥ 777 ॥] êtat=saṁbhṛitya saṁbhâraṁ prakshipya ghṛita-bhâjanê 778
[।] mâsam=êtat=sthitaṁ v=ânyê prâśnîyât=tu yathâ-balam [॥ 778 ॥]
11 palaṁ vâ dvi-palaṁ v=âtha lihyât=kalyam=abhuktavân [।] śataṁ jîvati mêdhâvî 779
balî-palita-varjjitaḥ [॥ 779 ॥] na ch=âtra niyamaḥ kaś-chit=snâna-bhôjana-mai- 780
thunê ⌒ [।]

Twenty-fourth Leaf: Obverse.

1 [dhanyaṁ ya](ś)asyam=âyushyaṁ kalyâṇaṁ maṁgalaṁ param [॥ 780 ॥] Viśvâ- 781
mitrêṇa ch=âbhâshṭam=ṛishibhiś=ch=âbhipûjitam [॥ 781*a* ॥] ◎ Âśvina-rasâ-
yanam ⊙
2 [173]Hêmantê 'th=âśvagandhâṁ niyatam=atha tilân=kṛishṇakân=bhakshayîta saṁmi- 782
śrâḥ śarkkarâyâḥ satatam=iha payaḥ paśchâd=anupivêt [।] êtach=ch=aiv=ê-
3 śvarêṇa svayam=iha vihitaṁ Vishṇôr=bala karam yat=pîtvâ dvâdaś-âhaṁ bhavati hi
purushô vṛiddhô 'pi taruṇaḥ ॥ [782 ॥] Vṛihat-karaṇaṁ ◎ [174]Aśvagandhâṁ 783
payasyâñ=cha
4 saṁsṛijya payasâ pivêt [।] mâsam=êkaṁ prayuṁjânaḥ su-kṛiśaḥ sthûlatâm prajêt
[॥ 783 ॥] ⊙ Atha kṛiśasya bṛiṁhaṇaṁ vakshyâmaḥ ⌒ [175]Nirmusala-cha- 784
kkra-hala-śabd-âbhihatâyâṁ bhûmau jâtâm=a-
5 śvagandhâṁ sa-mûla-patra-pushpâṁ sûkshma-chûrṇâni kuryât [।] tataḥ sarppishâ
viḍâlapadakam=âhṛity=âhani lêhayêt payaś=ch=ânupivêt jîrṇṇ-ântê payasâ bhô-
janam=aśnîyât [॥]
6 êvam=êkaviṁśati-râtraṁ balavân=bṛihach-chharîraś=cha bhavaty=âha Vṛihaspatir=
iti [॥ 784 ॥] ⊙ Vârhaspatyaṁ vṛihat-karaṇaṁ ◎

[171] *Varadâṁ* is an obsolete or anomalous gen. plur. for *varadânâṁ*; see Whitney's Skr. Gram., § 329, p 101.

[172] The MS. apparently has *prasthau na madhunaḥ*, but the insertion of *na* offends against the metre as well as the sense of the verse. It is probably the fragment of an abandoned akshara.

[173] The metre of verse 782 is a mixture of Sragdharâ and Suvadanâ, the first pâda being of the former, the other three pâdas of the latter measure.

[174] Metre of verse 783 Ślôka.

[175] This formula cannot be made to scan, and appears to be in prose.

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Seventh Adhyâya.

[176]Kôla-kulattha-yava-mûlakânâṁ niryûham=êshâṁ[177] ghṛita-taila-miśram [।] 785
7 dadhnâ yutaṁ taṇḍula-saindhavâbhyâṁ jayêj=jvaraṁ kôshṭha-gataṁ=cha vâyum
[॥ 785 ॥] [178]Sa-nâgaraṁ pippali-chavya-chitrakaṁ sa-pippalî-mûlam=ath=âpi tan- 786
ḍulân [।] yavâgur=êshâ laghu-śûla-nâśanî
8 pradîpanî dîpayatê cha pâvakam [॥ 786 ॥] ◎ [179]Madhyaṁ kapitthasya sa-vilva- 787
madhyaṁ châṁgêry=athô dâḍima-takkra-siddhâ [।] yavâgv=iyaṁ grâhaṇî[180] pâ-
chanîyâ vât-âmayê syât=tu sa-pañchamûlâ ⊙ [॥ 787 ॥] Syât=sâla- 788
9 parṇṇî hy=atha priśniparṇṇî balâ tathâ bilva-phalasya madhyam [।] sa-dâḍimâ
taṇḍula-saṁprayuktâ kaphê 'tisârê kapha-pittajê tu ॥ [788 ॥] Hrîvêra-dhâny- 789
utpala-nâgarêshu chhâgê payasy-âṁbhasi priśniparṇyâḥ [।]
10 sa-taṇḍulâṁ tâṁ vipachêd=vidhijñô rakt-âtisârêshu hitâṁ yavâgûm [॥ 789 ॥] Âmê tu 790
s-âṁblâ[181] saha nâgarêṇa pêyâṁ bhishak=s-âtivishâñ=cha dadyât [॥] Sa-kaṇṭakârî
tu bhavêch=chhvadaṁṣṭrâ sa-phâṇitâ vasti-
11 rujâsu pêyâ ॥ [790 ॥] Viḍaṁgy=athô pippalî[182]-mûla-śigruṁ suvarchchikâṁ môcha- 791
rasañ=cha tad-vat [।] syât=takkra-yuktâ tu hitâ yavâgû kôshṭh-âśrayân=haṁ-
ti k-krimîn=narasya [॥ 791 ॥] Mṛidvika-thô- 792

Twenty-fourth Leaf: Reverse.

1 [ṇêyaka-śâ]rivâ cha lâjâś=cha siddhâ saha pippalîbhiḥ [।] pêyâ su-śîtâ madhu-saṁ-
prayuktâ tṛishṇâṁ nihanyâ-
2 [t=◡ ◡ —] pravṛiddhâm ॥ [792 ॥] Sa-sômarâjis=tu hitâ yavâgûṁ vadaṁti rôgêshu 793
vish-ânvayêshu [॥] Barâha-mêdaḥ-kvathitê tu siddhâ syâd=bṛiṁhaṇîyâ tu
nṛiṇâṁ yavâgû ॥ [793 ॥] Yavair=yavâgû tu sa-dâḍim-âmblâ 794
3 [sa-tr]yû[sha]ṇâ hiṁguni chêd=vipakvâ [।] ghṛitê sa-tailê lavaṇê cha yukt=âjîrṇṇa-
pratiśyâya-hitâ kaphê cha ॥ [794 ॥] Gavêdhukânâṁ paritâpitânâṁ syât= 795
karśanîyâ madhu-saṁprayuktâ [॥] Sarpishmatî saindhava-
4 saṁprayuktâ tilair=yutâ snêha-yutâ yavâgû [॥ 795 ॥] ⊙ Kuśâlaparṇyâḥ kvathitê 796
kashâyê śyâmâka-pêyâ tu virûkshaṇîyâ [॥] Hiśvâsu[183] kâsêshu tath=aiva śvâsê
hitâ yavâgû daśamûla-siddhâ ॥ [796 ॥]
5 Rujâsu pakv-âśaya-saṁbhavâsu hitâ prasannâ yamakê (v)ipakvâ [॥] Mâṁsaiś= 797
cha mâshaiś=cha tilaiḥ sa-śâkaiḥ siddhâ bhavêd=varchcha-nirasyanî[184] tu ॥
[797 ॥] Jaṁbv-âmra-m-asthîka-kapittha-vilvaiḥ saṁgrâhaṇîyâ 798
6 tu bhavêd=yavâgû ॥ Kshâraṁ cha hiṁgûny=atha chitrakaṁ cha vṛikshâmbla-
siddhâny=atha bhêdanîyâ [॥ 798 ॥] Vât-ânulômaṁ kurutê yavâgû sa-pippalî- 799
mûla-bhayâ[185] sa-vilvaiḥ [॥] Takkrêṇa yuktâ tu hitâ yavâ-
7 gû takkr-ânupânâ ghṛita-vyâpadêshu [॥ 799 ॥] vyâpanna-tailasya hitâ yavâgû 800
udaśvi-piṇyâka-yutâ sa-kshaudrâ [॥] Sa-pippalîk-âmalakair=v=vipakvâ kaṇṭhyâ
yavâgûr=yamak-ôpasiddhâ [॥ 800 ॥] Dadhnâ tu 801

[176] Metre of verse 785 is Indravajrâ and Upêndravajrâ mixed, but the first pâda does not scan correctly.
[177] Read *êshâ* (*i.e.*, *yavâgû*)
[178] Metre of verse 786: Vaṁsasthavila.
[179] Metre of verses 787-802: Indravajrâ and Upêndravajrâ mixed.
[180] Read *grâhiṇî*; or rather *grâhiṇi*, metri causa.
[181] Read *s-âmblâṁ*.
[182] Read *pippali*, metri causa.
[183] Read *hikkâsu*.
[184] Read *nirâsanî* or (anomalous part. fem.) *nirasyatî*.
[185] For *mûl-âbhayâ* (*i.e.*, *mûla-abhayâ*), metri causa.

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8 pakvâ tu r=upôvakâ[186] syât=sa-taṇḍulâ syân=mada-nâśanî tu ॥ Gôdhâsv=apâmârgga-
rasêna ch=aiva siddhâ yavâgû tu bhavêt=kshuta-ghnî ॥ [801 ॥] [187]Sa-pañcha-mûlâ 802
ghṛita-taila-miśrâ sa-dâḍimâ
9 mâ[188] vâta-harâ yavâgû [।] ślêshm-âmaya-ghnî tu purâṇa-dhânyâ ॥ sa-padma-
nîlôtpala-śarkkarâ syât=siddhâṁ pivêt=pitta-harâ yavâgû [॥ 802 ॥] ⊙[189]Agnir 803
=m=mê m=âdhyagâd=dêhâd=Vâyuḥ prâṇân=da-
10 dhâtu mê [।] Indrô mê balam=âdadhyâch=chhivaṁ ch=Âpô diśaṁtu mê ॥ [803 ॥]
Ity=ênaṁ maṁtram=ârshaṁ vai bhuktvâ gatvâ tathâ striyaḥ [।] japamânaḥ 804
spṛiśêd=âpas=tath=âsy=âyur=n=na hîyatê ॥ [773 ॥] **Bhêlî yavâgû ⊙**
11 [190](Am)[b]ash[ṭh]akî sa-kuṭajâ-phala-śṛiṁgavêram=âmr-âsthi-kaṭphala-jaṁbû-sâram 805
[।] syâd=dhâtakî sa-hirivêra-śilôdbhidê cha vârishṭha-mustam=api ch=ôtpala-
kêsaraṁ
12 śyât [॥ 805 ॥]

Twenty-fifth Leaf: Obverse.

1 (êtâni)tulya-dharaṇâni tulâ-dhṛitâni badhv=âp(i) mûṭakam=ath=âpi[191] na[r]ttakê'smin 806
[।] prakshâlya s[i](ddha) [—] (chi)[◡ —] pr□ [◡ —]=(yavâgu)m[=aṁ]śa[◡ —
◡ ◡ ◡ — ◡ ◡ — ◡ — × ॥ 806 ॥ [192]◡ ◡ ◡ ◡ ◡ ◡ — ◡] 807
2 mûlakânâṁ dadhi-ghṛita-taila tath=aiva[193] taṇḍulânâm [।] parimitam=api chêt=pivêd
=yavâgûṁ śamayati kôshṭha-gatâñ=charâṁ ś=cha vây[ûn] ॥ [807 ॥] [194]Ajâtya- 808
vâ[195] kuṁchika-śṛiṁgavêraṁ sa-chitrakaṁ kâra[vî — ◡]
3 bhâgam [।] ghṛitêna bhṛishṭâ lavaṇ-âṁśa-yuktâ kalyâṇikâ nâma yavâgur=agryâ
॥ [808 ॥] hatâṁ tu dîptâṁ grahaṇîṁ karôti śamêti pittaṁ kapha-mârutau cha [।] 809
arśâṁsi vâ[r]tt[î]-ku-
4 rutê plihañ=cha nihaṁti gulmâṁ ś=cha halîmakañ=cha ॥ [809 ॥] [195](a)Śatapushpâṁ 810
shaḍîṁ vilvaṁ pushkaraṁ chitrakaṁ vachâm [।] (b) viḍaṁ sauvarchchalaṁ ch=
aiva śṛiṁgavêraṁ sa-pi-
5 ppalîm [॥ 810 ॥] (c) pal-âṁśakaṁ cha lavaṇaṁ dâḍimaṁ tuṁburûṇi cha [।] kus- 811
tuṁburum=ajâjîñ=cha sama-bhâgâni kârayêt [॥ 811 ॥] taṇḍulân=yamakê bhṛishṭân 812
=yavâgûṁ sâdha-
6 yêd=bhishak [।] yôni-śûlam=udâvarttaṁ mûtra-kṛichchhrañ=cha sâdhayêt [॥ 812 ॥]
yâvaṁtô vâtikâ rôgâḥ sarvvân=êtân=niyachchhati [।] êshâ yavâgu- 813
7 r=âkhyâtâ aśvinâ bhishajâṁ varâv=iti [॥ 813 ॥] ⊙ **Âśviniyaṁ yavâgû-t-trayam**

◎ Yavâgû-kalpaḥ ◎

Eighth Adhyâya.

[196]Ikshu-rasâni vidâry-âmalaka-ghṛita-payô-mâsha-mâṁsa-madhûnâṁ 814
8 sa-madhukânâm [।] prasthâḥ pṛithag=vidhê(yâ) rasas=tu mâṁsa-samaṁ tulitaṁ cha

[186] Perhaps read *upôdakâ*.
[187] This verse has one pâda or 'quarter-verse' in excess.
[188] Omit *mâ*.
[189] Metre of verses 803 and 804: Slôka.
[190] The metre of verses 805 and 806 is Vasantatilaka, but the second pâda does not scan, four instants being omitted.
[191] Read *api cha*, metri causa.
[192] Metre of verse 807: Pushpitâgrâ.
[193] Perhaps read *tailam=ath=aiva*.
[194] Metre of verses 808 and 809: Indravajrâ.
[195] On *ajâtyavâ* see note to Translation.
[196] Metre of verses 810-813: Ślôka.
[197] Metre of verses 814 and 815: Âryâ (Upagîti). Verse 814 does not scan, and *mâsha*, *mâṁsa*, *madhuka* are redundant, occurring again afterwards. Omitting them, the verse will scan thus: ° *payô-madhûnâṁ cha* । ° *mâṁsa-rasas=tu sama-tulitaś=cha.*

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[॥ 814 ॥] madhuka-palâny=api paṁcha prasthô mâshasya luchitasya [।] êtat= 815
Sarâsvati[198]-ghṛitaṁ râj-arshêḥ putra-kâ-
9 masya ॥ [815 ॥] [199]Âmalaka-rasa-prasthaḥ prastha ikshu-rasasya cha [।] prastham= 816
âjasya dugdhasya payasaḥ prastham=êva cha [॥ 816 ॥] vidârîṇâṁ rasa-prasthaṁ 817
ghṛita-prasthañ=cha sâdhayêt [।] śîtê dadyân=madhu-
10 prasthaṁ pañchaviṁśach=cha śarkkarâ [॥ 817 ॥] marichaṁ pippalîñ=ch=aiva kuḍa- 818
vau dhauta-chûrṇṇitau [।] jîvanîyañ=cha valyañ=cha vṛishyaṁ ch=aiv=êtad=
uttamam [॥ 818 ॥] Ghṛitaṁ śatâvarî-garbhaṁ kshî[rê daśa-guṇê pachêt ।] 819
11 śarkkarâ-pippalî-kshaudraṁ yuktaṁ tad=vṛishyam=uttamam ॥ [819] ⊙ ॥ Rasaṁ 820
gôkshurakât=sarpiḥ dvê cha dugdhê gav-âjayôḥ [।] prasṛitaṁ madhu-saṁyuktaṁ
yôgô viṁśati-vêgikaḥ [॥ 820 ॥] ⊙ Vidârî 821
12 ⌒ ch=âtmaguptâ cha tath=âmalakam=êva cha [।] yavâśa saha[— — ×]

Twenty-fifth Leaf: Reverse.

1 (pê)shṭavyâḥ payas[â saha ॥ 821 ॥ × × × ta]d=ghṛit(ê) bhṛishṭ[aṁ] ś[î]t[aṁ] 822
kṛitvâ madh-ûkshitam [।] bhakshay[i]tvâ (naraḥ) ksh(îṇaḥ) puna[r=vṛishatâṁ
vrajêt ॥ 822 ॥ × × × × ◡ — — × × × × × ◡ — ◡ — ।] 823
2 sa-pañcha-śarkkaraṁ chûrṇṇaṁ tath=aiva madhu-sarpishî [॥ 823 ॥] atô 'ksha-mâtrâṁ
prâśnîyât=pumân=yasy=âṁga-nâśanam [।] an-aṁbla-kaṭuk-âhârô nihînaṁ varja- 824
yêd=ṛitam ॥ [824 ॥] Jal-âḍhakê 'tmaguptâyâḥ 825
3 pañchamûla-palâni tu [।] kvâthê tasmin=payô 'dhyarddhaṁ kṛitvâ chûrṇâni dâpa-
yêt [॥ 825 ॥] śarkkarâyâ bhavêt=prasthaḥ prastha syân[200]=madhu-sarpishôḥ [।] 826
gôdhûma-chûrṇair=baddhnîyân=môdakaṁ pala-saṁmitam [॥ 826 ॥]
4 ata êkaṁ naraḥ prâśya shashṭiṁ gachchhati maithunam [।] purushaḥ kâminî- 827
kâṁtaḥ paramaṁ vṛishyam=uchyatê ॥ [827 ॥] Rasêna chaṭakânâñ=cha niśchi- 828
trân=nirmalâṁ s=tilân [।] bhâvitân=yâvataḥ prâśêt=tâva-
5 d=gachchhati maithunam [॥ 82- ॥] Kshîra-pakvâs=tu gô[dhû](mâḥ) svayaṁguptâ- 829
phalâni cha [।] śîtaṁ madhu-ghṛit-âktañ=cha prâśya gṛishṭyâ payaḥ pivêt
[॥ 829 ॥] prayôgâd=asya gachchhêta vṛishatvaṁ paksham=akshataḥ ॥ Śva- 830
daṁshṭrâ-
6 kvâtha-dugdhâbhyâṁ dhautân=mâshân=vipâchayêt [॥ 830 ॥] bilva-mâtraṁ tataḥ 831
piṇḍaṁ bhakshayên=madhu-sarpishâ [।] tataś=ch=ânupivêt=sâyaṁ śarkkarâ-sahi-
taṁ payaḥ ॥ [831 ॥] êk-âhnâ gantum=ichchhê- 832
7 d=yaḥ purushaḥ pramadâ-śatam ॥ Vidârî payaśâ bhṛishṭâ sarpishâ madhunâ saha
[॥ 832 ॥] prâśya śîtaṁ yathâ-kâmaṁ shashṭiṁ gachchhati maithunam ॥ 833
Vidârîṇâṁ bhavêch=chûrṇṇaṁ ta-
8 d-rasên=aiva bhâvitam [॥ 833 ॥] madhu-sarpiḥ samâyuktaṁ prâśya syâd=daśa- 834
vêgikaḥ ॥ Tath=âmalaka-chûrṇâni bhâvitâni tu tad-rasê [॥ 834 ॥] ghṛita-mâ- 835
9 kshîka-saṁyuktaṁ prâśya syâch=chhata-vêgikaḥ ॥ Tath=âśvagandhâ-mûlâni śuṁgâ-
ni cha phalâni cha [॥ 835 ॥] divâ kshîrêṇa pîtâni râtriṁ kurvvaṁti viṁśikâm ॥ 836
10 Adhyaṇḍâ chaṭakâḥ sarpiḥ svayaṁguptâ-phalâni cha [॥ 836 ॥] pâda-lêpaḥ prayôk- 837
tavyô bṛishô yâvan=na gâṁ spṛiśêt ॥ Nishpatrañ=chaṭakaṁ kṛitvâ ḍêmbu-

[198] Read *sarasvati*.
[199] Metre of verses 816-850: Śloka.
[200] The *n* of *syân* is written interlinearly.

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11 kâbhir=d=daś=âpayêt [॥ 837 ॥] ghṛitaṁ têna vipakvaṁ tu pâda-lêpaḥ praśasyatê ॥ 838
Vidârî-mâsha-chûrṇṇâni tathâ lôhita-śâlayaḥ [॥ 838 ॥] barâha-mêdaḥ-saṁyuk- 839
taṁ chaṭak-âṇḍa-rasê[na cha ।]

12 yuktyâ cha lavaṇan=dêyaṁ ghṛitê śashk[u]likâṁ pachêt [॥ 839 ॥] tataḥ pâṇi- 840
(ta)[la]ṁ p[r]â(śya) gach[chh]êta prama(dâ-śa)[tam ॥]

Twenty-sixth Leaf: Obverse.

1 [× × × × ◡ — —] □ dh □ [× ×] ta (ma)dhu-sa[r]p[i]shâ [॥ 840 ॥] dugdh-ânu- 841
p[â]n[ê] (grîshmê cha daśa ga)[ch]chh[êta maith]u[nam ॥] [× × × × ◡ — —
× × × × × ◡ — ◡ — ॥ 841 ॥ × × × × ◡ — — ×] 842

2 visagranthi-ras-âshṭamaḥ [।] âjêna payasâ pishṭvâ ghṛitê śashkulikâṁ pachêt [॥ 842 ॥]
aṁgushṭha-parvva-mâtrêṇa vêg-ârddha[× ◡ □ û ◡ — । × × × × ◡ — — 843
× × × × × ◡ — — ◡ ॥ 843 ॥]

3 anupîtvâ surâ-maṇḍaṁ naras=têna vṛishâyati ॥ T[ṛi]p[t]aḥ kukkuṭa-mâṁsânâṁ ga- 844
tvâ yô'nupivêt=payaḥ [॥ 844 ॥] na tasya limga-ś[ai]th[i]lya[ṁ] na cha (śukkra)- 845
[k]shay[ô bhavêt ॥]

4 Yô mâsha-yûshṇâ bhuktvâ tu ghṛit-âḍhyaṁ shashṭik-ôdanam [॥ 845 ॥] payaḥ pivêta 846
râtriṁ yaḥ kṛitsnâṁ jâgartti vêgavân [॥] Śarkkarâ-madhu-dugdhañ=cha ghṛi-
taṁ tri-

5 kaṭukaṁ saraḥ [॥ 846 ॥] śritam=êkadhyam=êtad=vai pivêd=Indra-priyaṁ payaḥ 847
[॥ 847*a* ॥] ⊙ Auśanasô yôgaḥ Indra-priyaḥ ⊙

Nâvanîtakê siddha-saṁkarshê nân-âchârya-matê

6 vṛisha-yôgâḥ samâptâḥ ◎

Ninth Adhyâya.

Śaṁkhasya bhâgâś=chatvâras=tatô 'rdhêna manaḥśilâ [।] manaḥśil-ârdhê maricham 848
marich-ârdhê cha saindhavam [॥ 848 ॥] êshâ vaidêhi- 849

7 kâ varttir=barddha ttî nâśayêd=gadân [।] âlûnaṁ (paṭala)ṁ (k)â[cha]ṁ (m)alaṁ lô-
hita-râjitâm ॥ [849 ॥] Śaṁkhaṁ pîshêd=gavâṁ kshîrê aja-kshîrê manaḥśilâm [।] 850
avî-kshîrê cha marichaṁ mânushê-

8 ṇa cha saindhavam [॥ 850 ॥] [201] Êka-marichâ dv[i]-katakâ tri-śarkkarâ [chatu-]sa- 851
mudraphêna-yutâ [।] pushpâṁjana-paṁcha-yutâ varttiḥ sarvv-âkshi-rôgêshu ॥
[851 ॥] [202] Śarkkarâ-gairika-kshaudraṁ pushpâñjanam=ath=âpi cha [।] êshâ rasa- 852

9 kriyâ mukhyâ sarvva-nêtra-ruj-âpahâ ॥ [852 ॥] Dadhnâ lavaṇa-miśrêṇa mṛidnîyât- 853
pâtram=âyasam [।] śûl-ârttam=añjayên=nêtram=âśu svastham bhavishyati ॥ [853 ॥]
Saindhavaṁ vṛihatî tâmraṁ kaṭukâṁ śaṁkha- 854

10 pippalîm [।] śushk-âkshi-rôgaṁ śuklañ=cha haṁti pailyañ=cha kôkilâ ॥ [854 ॥]
Pippalîbhir=haridrâbhir=mṛidnîyâd=darppaṇaṁ muhuḥ [।] śûl-ârttam=aṁjayên- 855
nêtram=âśu svastham bhavishyati ॥ [855 ॥] Chîḍâyâḥ 856

11 s[n]êhavat=kâsh(th)aṁ sûkshma-chûrṇṇâni kârayêt [।] tach=chûrṇaṁ vasta-mûtrêṇa
tri-râtraṁ paribhâvayêt [॥ 856 ॥] êtach=chûrṇ-âṁjanaṁ śrêshṭhaṁ pailya-k-kri- 857

[201] Metre of verse 851 : Âryâ.

[202] Metre of verses 852-857*a* : Ślôka.

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mi-vinâśanam [॥ 857*a* ॥] [203]Kuṅkuma-rasêna timiraṁ nihaṁti 858
12 śushk-âkshi-rôgam=udakêna [।] âsannâni cha madhunâ sady-ôtpatitâni payasâ cha
॥ [858 ॥]

Twenty-sixth Leaf: Reverse.

1 [204][× × × × ◡ — — ×] (timi)rasya cha nâśanam ॥ kṛishṇa-sarppasya mêdaḥ syâd= 859
dhâtrî-phala-rasas=tathâ [॥ 859 ॥] êtâbhyâṁ kshaudra-yuktâbhyâ[ṁ] try-ahâd= 860
andhaḥ prapaśyat(i) ॥ Uś(î)raṁ tagara[ṁ] ch=[ai]va s(ai)ndhavaṁ
2 paripêlavam [॥ 860 ॥] tvachaṁ cha gairikañ=ch=aiva pishṭâni syur=v=viḍâlakam 861
॥ Manôhvâ saha tailêna chhâga-kshirêṇa ch=âṁjanaṁ [॥ 861 ॥] gairikaṁ vasta- 862
mûtrêṇa vṛisha-mûtrêṇa pippalîm [।] sama-
3 bhâgâni pishṭâni tatô varttiṁ prakalpayêt [॥ 862 ॥] êshâ pillêshu yôktavyâ yasya 863
ch=âsru na tishṭhati ॥ Manaḥśilâm=aṁjanaṁ cha śvêtâni marichâni cha [॥ 863 ॥]
sarvvâṇy=êka-pramâṇâni chûrṇṇaṁ 864
4 timira-nâśanam ॥ Triphalâṁ sa-haridrâṁ cha sam-âṁśân=salilê pachêt [॥ 864 ॥]
sârasê kshîra-saṁsṛishṭê sa-sêkô vêdan-âpahaḥ [॥] imaṁ yôg-ôttamaṁ siddhaṁ 865
prayuṁjîn=matimân=bhishak [॥ 865 ॥]
5 sarvvêshu nêtra-rôgêshu śûlavatsu viśêsha(taḥ) [॥] Punarnnavâyâḥ patrâṇi vṛihatîṁ 866
kaṇṭakârikâm [॥ 866 ॥] śvadaṁṣṭrâṁ varddhamânaṁ cha kshîrêṇ=âjêna kvâtha- 867
yêt [।] êtad=âśchyôta-
6 naṁ śrêshṭhaṁ payô-madhu-sukh-ôdakaiḥ [॥ 867 ॥] Tâṁra-pâtraṁ ghṛit-âbhyaktaṁ 868
chhâga=śṛiṁgêna dhûpitam [।] nârî-kshîrêṇa mṛiditaṁ śûla-ghnaṁ parishêchanam
॥ [868 ॥] Prapauṇḍarîkaṁ madhukaṁ 869
7 śailêyaṁ kshaudram=êva cha [।] yathâvaj=jarjarî-kṛitvâ badhnîyân=nâttakê[205] śuchau
[॥ 869 ॥] jalêna bahuśaḥ siktaṁ pîḍitaṁ cha muhur=muhuḥ [।] âśchyôtanam= 870
udâraṁ syân=nêtra-
8 yôr=bhṛiśa-śûlayôḥ ◡ [॥ 839 ॥] Dvayôr=vṛihatyôr=mûla-tvak[3]=pippalî viśvabhêshajam 871
[।] saindhavaṁ tâmra-saṁyuktaṁ kshîrêṇa saha pîshayêt [॥ 871 ॥] ślakshṇa- 872
pishṭâ-
9 n=tu tâṁ kṛitvâ lêpayêt=tâmra-bhâjanam [।] sapta-râtram=ath=âshṭ-âhaṁ pishṭvâ
pishṭvâ pralêpayêt [॥ 872 ॥] aṁjanîta tataś=chakshur-v-vêdan-ârtta-(ni)[va]r- 873
[haṇam ।]
10 śvayathuṁ tâmra-râjiñ=cha prasahya vinivarttayêt [॥ 873 ॥] âlûnaṁ paṭalaṁ kâchaṁ 874
timiraṁ ch=âpakarshati ॥ Rasâñjanasya dha[—× mana](ḥ)śi(lâ) ◡ — ◡ —
॥ 874 ॥ × × × × ◡ — — ×]
11 kuśa-m(û)laṁ cha dâpayêt [।] kshaudra-yuktaṁ bhavêd=êtat=srâva-kaṇḍû-vinâśanam 875
[॥ 875 ॥] âlûnaṁ timiraṁ ch=aiva sarv[v-âkshi-rôga-nâśanam ॥ × × × 876
× ◡ — — ×]

Twenty-seventh Leaf: Obverse.

1 [× × × ×] cha shôḍaśa [॥ 876 ॥] madhuyashṭ[i]kâ śarkkarâ cha[5] varttiḥ sady-ôt- 877
thitê 'kshiṇi ॥ Sauva(r)chchala(ṁ) haridrê dvê triphalâ kaṭuka-trikam [॥ 877 ॥]ma- 878
dhukêna samâyukta[ṁ] śrêshṭha[ṁ] (timira-nâśanam ॥) [878*a* ॥ [206](Jât)[î] śaṁ- 879

[203] Metre of verse 858: Âryâ.
[204] Metre of verses 859-878*a*: Ślôka.
[205] Probably read *narttakê*.
[206] Metre of verse 879: Śârdûlavikrîḍita.

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[kha-]manaḥ-]

2 śilâ sa-madhukâ phênaṁ samudrât=tathâ maṁjishṭhâ marich-âṁjanaṁ sama-dhṛitaṁ prâchînikâ pippalî [।] dadyâch=ch=aiva sam-âṁśikâ dvi-guṇitaṁ yat=tach =chhubhaṁ gairikam sarvva-vyâdhi-v[i-]

3 nâśanî hitatamâ varttiḥ smṛit=âkshy-âmay=êti[207] [॥ 879 ॥] ⊙ Prâchînikâ pâṭhâ[208] ⊙ [209]Prapauṇḍarîkaṁ madhukaṁ śarkkarâ sa-manaḥśilâ [।] śaṁkhaṁ pippalî- 880
vîjâni rasâṁjanam=ath=âñjanam [॥ 880 ॥] rîtîpushpaṁ phalaṁ ch=aiva 881

4 katakasya sa-saindhavam [।] samudraphênaṁ maricham sama-bhâgâni mâkshikam [॥ 881 ॥] chhâyâsu śushkâ guḍikâḥ su-niguptâ nidhâpayêt [।] pillânâṁ rôma- 882
jananî varttiḥ sarvv-âkshi-rôgiṇâm ॥ [882 ॥] [210]Srôtô- 883

5 'ñjanasya bhâgô bhâgaś=cha bhavêt=samudraphênasya [।] śvêta-marichasya bhâgô bhâgo 'py=atha pippalînâṁ cha [॥ 883 ॥] lavaṇ-âksha-bhâga-yuktaṁ Niminâ 884
param-ârchchitaṁ hitam=udâram [।]

6 timir-âpahaṁ su-sukshmaṁ chûrṇṇaṁ syâd=ârya-jana-yôgyam ॥ 884 ॥ ⊙ [211]Gai- 885
rikaṁ śarkkarâ ch=aiva pushpâṁjanam=ath=âpi cha [।] madhunâ saṁprayukt-=aishâ nêtr-âmaya-

7 rasa-k-kriyâ ॥ [885 ॥] Abhayâyâs=trayô bhâgâ bhâgaḥ syâd=viśvabhêshajât [।] varttir 886
=apsu=m=iyaṁ pishṭâ sarvva-nêtr-âmayê hitâ ॥ [886 ॥]

8 [212]S(i)ta-maricha-samudraphênaṁ sitâ-śarkkarâṁ śaṁkhanâbhî rajas=tâmra-jaḥ kata- 887
ka-phalam=ayô-rajô garmuḍî-mûlam=êlâṁ tathâ saindhavam [।]

9 [a]pi cha kaṭukarôhiṇî pippalînâṁ kaṇâḥ pishya varty=aṁbhasâ kârayêt timira-paṭa-
la-kaṇḍu-kâch-âpahâ râtri-m-andh-âpahâ varttir=êshâ śivâ ॥ [887 ॥]

10 [213][Agu]ruṁ chandanaṁ patraṁ kuṅkumaṁ cha sa-kêsaram [।] vṛihatî śvêta-ma- 888
richaṁ bhadramustâm=ath=ôtpalam [॥ 888 ॥] êtâni sama-bhâgâni nârî-kshîrê- 889
ṇa pîshayêt [।] nârî-

11 [kshîrasy=âl]âbhê tu chhâgî-kshîrêṇa pîshayêt [॥ 889 ॥] kaṇḍû-timiram=âsrâvaṁ 890
tathâ lôhita-râjayaḥ [।] nakta-m-andhaṁ tath=aiv=ânyân=nêtra-rôgân=niyach-
[chh]a(ti)[॥ 890 ॥]

Twenty-seventh Leaf: Reverse.

Tenth Adhyâya.

1 [× × × kara]v[î]raka[ṁ] tila-tailêna pâchayêt [।] nâsy-âbhyaṁjana-yôgô 'ya[ṁ] 891
siddhah palita-nâ(śana)ḥ [॥ 891 ॥] Pra[pau]ṇḍ[arîka — — × × × × × ◡ — ◡ 892
— । × × × × ◡ — — × × × × × ◡ — ◡ — ॥ 892 ॥ × × 893

2 × × ◡]p[i]shṭô 'yaṁ lêpaḥ palita-nâsanaḥ ॥ Rôchanâ kâchamâchî cha śatapushpâ ti-
lâs=tathâ[॥ 893 ॥] anêna mrakshitâḥ kêśâ bhavaṁty=aṁjana-sannibhâḥ ॥ Nîlîkâ sai- 894

3 [ndhavaṁ] ch=[ai]va jala-pishṭâ cha pippalî [॥ 894 ॥] anêna mrakshitâḥ kêśâ bha- 895
vaṁty=aṁjana-sannibhâḥ ॥ Abhay-âmalakâbhyâñ=cha pûrvvaṁ prakshâlayêch
=chhiraḥ [॥ 895 ॥] alaṁ- 896

4 busañ=cha saṁgṛihya pîshên=nîlikayâ saha [।] tên=ôshṇêna śirô limpêt=palitaṁ na
bhavishyati ॥ [896 ॥] Tuttha-mustaṁ sa-kâsîsaṁ kurmma[214]-pittam=ayô- 897

[207] Anomalous sandhi for *âmaya iti* (=*amayê iti.*)
[208] This is an explanatory gloss.
[209] Metre of verses 880-882: Ślôka.
[210] Metre of verses 883 and 884: Âryâ.
[211] Metre of verses 885 and 886: Ślôka.
[212] Metre of verse 887: Saṁkṛiti. But the second pâda is short by one foot or three instants.
[213] Metre of verses 888-898: Ślôka.
[214] Read *kûrmma.*

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5 rajaḥ [।] daṁtî cha sahadêvâ cha bhâgô bhṛiṁgarajasya cha [॥ 897 ॥] vibhîtakânâṁ
tailêna[3] siddhaṁ palita-nâśanam [।] abhyaṁgaṁ satataṁ kuryât 898
6 palitaṁ na bhavishyati ॥ [898 ॥] [215]Bhṛiṁgaraja-rasa-prasthaṁ tad-vat=payasaḥ pa- 899
laṁ cha madhukasya [।] taila-kuḍavê vipakvaṁ kuryât
7 kṛishṇâm=api balâkâm [॥ 899 ॥] nâśayati valî-palitaṁ dvâdaśa varshâṇi sapta- 900
râtrêṇa [।] mâsêna cha varsha-śataṁ nastaḥ-karmma-
8 prayôgêna ॥ [900 ॥] Râmataruṇyâ dvê mûla-palê palaṁ cha madhukasya[216] [।] śâba- 901
rakasy=ârdha-palan=daśa cha palân=aksha-tailasya [॥ 901 ॥] âdityêna vipakvaṁ pâ- 902
9 trê kârshṇ-âyasê daś-âhâni [।] kuryân=nastaḥ-karma bhramara-sa-varṇṇâni palitâni
॥ [902 ॥] Âmalaka-rasa-prasthaḥ sarppiḥ-prasthaḥ palaṁ cha madhukasya [।] 903
saṁbhṛitya sarvvam=êtad=vaidyô mṛidv=a-
10 gninâ vipachêt [॥ 903 ॥] andham=an-andhaṁ kuryât=palitam=a-palitaṁ tath=aiva 904
dṛiḍha-dattam [।] êtan=nastaḥ-karaṇaṁ gatâm=api nivarttayati dṛishṭim [॥ 904 ॥]
[217]Triphalâṁ cha samâṁ kuryân=nîlîṁ nîlôtpalâni (cha) [।] 905
11 aksha-mâtrân=pṛithag=bhâgân=phalaṁ piṇḍârakasya cha [॥ 905 ॥] aṁjanaṁ pip- 906
palî-mûlaṁ patraṁ sahacharasya cha [।] jaṁbû-kashâya(ḥ ka)rttavyaḥ jaṁb-
[û]-m[û]lâch=cha m(ṛi)[tt]i[kâm ॥ 906 ॥]

Twenty-eighth Leaf : Obverse.

1 kakubhasya phalaṁ kuryâd=dvau taila-kuḍavau ta(thâ)[।] (ê)tad=vaibhîtak[ê] (tai)lê 907
śanair=mṛidv-agninâ pachêt [॥ 907 ॥] ma[× × ×]sar-âhâ[ni] (n)asta(ḥ)-ka[r]mma 908
sa[mâcha]rêt [।] tata(ḥ) sh[ô](ḍaśamê hy=ahni niśvêtaḥ)
2 kṛishṇa-mûrdha-jaḥ [॥ 908 ॥] su-vaktra-nayanaḥ śrî-mân=bhavên=nîla-śirô-ruhaḥ [।] 909
ity=uvâch=êha bhagavân=Agastyô vadatâṁ varaḥ [॥ 909 ॥] [218]Triphalâ sahachara- 910
kusumaṁ jaṁbû-kârshmarya-kakubha-kusumañ=cha [।] chûta-phala-
3 sya cha madhyaṁ tath=aiva piṇḍâraka-phalañ=cha [॥ 910 ॥] kâsîsam=asana-kusu- 911
maṁ nîlî nîlôtpalaṁ visagranthî [।] aṁjanam=añjana-varṇṇaś=cha karddamô lôha-
chûrṇañ=cha [॥ 911 ॥] dvê kaṇṭakârikê dvê cha śârivê dâpa- 912
4 yêch=cha madayaṁtîm [।] bhṛiṁgaraja-rasaṁ ch=âthô tath=aiva vaibhîtakaṁ tailam
[॥ 912 ॥] asana-kashây-âluḍitaṁ pâtrê kârshṇ-âyasê daś-âhâni [।] sthitam=êtad= 913
an-abhidagdhaṁ samyaṅ=mṛidv-agninâ vipa-
5 chêt [॥ 913 ॥] mudgêshv=atha mâshêshu cha suktaṁ saṁsthâpyam=arddham= 914
â(dâpya) [।] pûrṇṇê tatô 'rdha-mâsê kṛita-rakshan=tat=prayôktavyam [॥ 914 ॥]
triphalâ-bhâvita-kâyaḥ kṛisar-âśî śuktim=asya tailasya [।] êk-ântaraṁ 915
6 su-niyataḥ su-nivâtê nastatô dadyât [॥ 915 ॥] taila-prasthaṁ tv=êtad=yaḥ samyañ=nâ- 916
mayêta nâsikayâ [।] upayuktê śvêta-śirâ sa kṛishṇa-kêśaḥ punar=bhavati [॥ 916 ॥]

◎ **Kêśa-râgâḥ** ◎

Eleventh Adhyâya.

7 [160]Ath=âtô harîtakî-kalpaṁ vyâkhyâsyâmaḥ ⌒ [।] [219]Sukh-ôpavishṭaṁ Brahmâṇam- 917

[215] Metre of 899-904 : Âryâ.
[216] This pâda is short by one foot.
[217] Metre of verses 905-909 : Ślôka.
[218] Metre of verses 910-916 : Âryâ.
[219] Metre of verses 917-946 : Ślôka.

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Aśvi(nau vâ)kyam=ûchatuḥ [।] kutô harîtakî jâtâ kati-yôniś=cha kîrtyatê [॥ 917 ॥] rasâś=cha kati saṁkhyâtâḥ kati 918
8 ch=ôparasâḥ smṛitâḥ [।] kati nâmâni varṇâ vâ nâmni nâmni cha (lakshaṇam) [॥ 918 ॥] kâṁ ś=cha rôgâñ=ch=chhamayatê varṇṇa-rûpâṇi kâni cha [।] kêna drav- 919
yêna saṁyuktâ kân=rôgân=sanniyachchhati [॥ 919 ॥]
9 [ê]taṁ praśnaṁ yathâ-pṛishṭaṁ bhagavan=vaktum=arhasi [।] Aśvinôr=v=vachanaṁ 920
śrutvâ Brahmâ vachanam=abravît [॥ 920 ॥] bhavadbhyâṁ yad=idaṁ pṛishṭam= 921
asya vyâkaraṇaṁ pṛithak [।] pravakshyâmy=anupûrvvêṇa buddhi-rûpa-karaṁ
10 [⏑ — ॥ 921 ॥] papâta vind(u)r=m=mêdinyâṁ Śakkrasya pivatô 'mṛitam [।] ausha- 922
dhînâṁ tataḥ śrêshṭhâ prâdur-bhûtâ harîtakî [॥ 922 ॥] vijayâ trivṛitâ ch=aiva
rôhiṇî pûtan=âmṛitâ [।] 923

Twenty-eighth Leaf: Reverse.

1 [jîvanty=a](bha)yâ ch=aiva sapta-yônir=harîtakî [॥ 923 ॥] alâbu-vṛittâ vijayâ yâ vṛit- 924
tâ sâ tu rôhiṇî [।] pûtan=âsthimayî sûkshmâ sthûla-mâṁsa-phal=âmṛitâ [॥ 924 ॥]
suvarṇṇa-varṇṇâ jîvantî paṁch-âśrî trivṛittâ 925
2 [tathâ ।] abhayâ kâlikâ lôkê nirddishṭâ Brahmaṇâ purâ [॥ 925 ॥] êtâsâm saṁprava- 926
kshyâmi rasa-vîryaṁ samâsataḥ [।] harîtakîṁ pañcha-rasâm=ushṇâm=alavaṇâṁ
śivâm [॥ 926 ॥] guṇô lavaṇa-varjjô yaḥ 927
3 [ha](rî)takyâ niratyayaḥ [।] nirharaṁti malaṁ yasmâd-ârôgy-âyushya-saṁmatâḥ
[॥ 927 ॥] śivâ kshipra-samutthâ cha s-ûpachârâ sad-âbhayâ [।] sukhâ pushṭi- 928
karî ch=aiva daridrâṇâṁ chikitsa ti[220] ॥ [928 ॥] tath=aiva su-kumârâṇâm 929
4 pr[â]ya-klêśâś=cha yê narâḥ [।] abhayâ hi nṛiṇâṁ dhanyâ chikits-ârthê sadâ hitâ
[॥ 929 ॥] Sa-saindhavâṁ tu yaḥ khâdêd=abhayâṁ sa-mahaushadhâm [।] vyat- 930
yâsêna cha pippalyô na vyâdhir=v=vi-
5 shahêta tam [॥ 930 ॥] guḍa-miśra-dvitîyâṁ tu dvê dvê khâdêta [— ×] □ î [।] saha- 931
sraṁ sa samâḥ prâpya naraḥ sarvv-âmayâñ=jayêt ॥ [931 ॥] Abhayâṁ saha mud- 932
gair=v=vâ bhuṁjânô laghu-bhôjanam [।] saṁvatsa-
6 ra-śataṁ jîvêt=praṇudya vividhân=gadân [॥ 932 ॥] a-rôgô bala-saṁpannô balî-palita- 933
varjjitaḥ [।] ôjas-karî śarîrê cha bhavên=nityaṁ nishêvitâ [॥ 933 ॥] Abhayâñ= 934
cha haridrâñ=cha
7 pippalyaḥ saindhavan=tathâ [।] kusṭhaṁ ch=êti samâyu(kt)aṁ gô-mûtrêṇa virê-
chanam [॥ 934 ॥] Guḍaṁ drâkshâ-rasaṁ kshaudraṁ tath=aiva cha harîtakî [।] 935
êtat=Kâṅkâyana-prôktaṁ paittikânâṁ virêchanam [॥ 935 ॥]
8 Pippalyaḥ saindhavaṁ ch=aiva biḍaṁgâni harîtakî [।] êtad=gô-mûtra-saṁyuktaṁ 936
sa-haridraṁ virêchanaṁ [॥ 936 ॥] Harîtakîṁ sama-guḍâṁ madhunâ saha saṁyu- 937
tâm [।] yuktô vairêchanô yôgaḥ siddhaṁ syâch=cha
9 rasâyanam [॥ 937 ॥] Sarvva-rôgân=nihanty=êshâ pûrvv-ôktâ hi harîtakî [।] vyâkhyâ- 938
taṁ tat=samâsêna vistarêṇ=âpi mê śṛiṇu ⌒ [॥ 938 ॥] vishamaṁ cha surâṇâñ 939
=cha vishaṁ hanyâd=dharîtakî [।] pâvakaṁ vardhayaty=êshâ gulmaṁ
10 ch=âśu niyachchhati [॥ 939 ॥] harîtakî-prayôgas=tu jaṭarâny=api nâśayêt [।] âyush- 940
yâ sâdhayaty=êshâ kapha-dvârâṇi śôshiṇâm [॥ 940 ॥] kâsaṁ śvâsañ=cha hikkâṁ 941
cha tamô mûrchchhâṁ pratânakam [।] abhayâṁ n-âti-

[220] Apparently for *chikitsa-tti* (=*chikitsâ iti*).

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11 (varttatê) chamûm=aindrîm=iv=âsurâ(ḥ) [॥ 941 ॥] kâmalâṁ ch=aiva (kushṭhâ)ñ=cha 942
nâśayêta harîtakî [।] arśasâṁ śamanî ch=aiva sarv[v]a-(mê)ha-vinâśanî [॥ 942 ॥]

Twenty-ninth Leaf: Obverse.

1 (ha)r(î)takî-prayôgâch=cha śvayathuḥ pravidîryatê [।] uddhatâ marutê(n=aiva) tôya- 943
mu[× pravâ]hikâh [॥ 943 ॥] ślêshma-pitta-rakta-pitt[ê][6] pâṇḍu-rôgaṁ (halîma- 944
kam) [।] (abhayâ) [p]r[a ◡ — — × × × × vyâdha-]
2 yas=tathâ [॥ 944 ॥] ślêshma-prasêkaṁ vaivarṇyaṁ svara-bhêdam=arôchakam [।] 945
hṛid-rôgaṁ ch=aiva mûrchchhâñ=cha hanyâd=dhy=êshâ harîtakî [॥ 945 ॥] yathâ 946
vaiśvânarô yuktô balavân=vâyunâ bhavêt [।] tathâ vîrya-samâ-
3 pannâ guḍêna syâd=dharîtakî [॥ 946 ॥] Tatra ślôkâḥ ⌒ [॥] [221]Yathâ-kathaṁ-chid= 947
guḍa-miśrit=aishâ pîtâ bhishag=v=âpy=athav-âpi lîḍhâ [।] dur-âsadâṁ ś=ch=aiva
chira-sthitâṁ ś=cha gadân=narâṇâm=a-gadân-karôti [॥ 947 ॥] na sô 'sti rô- 948
4 gô bhuvi mânavânâṁ harîtak=îyaṁ na jayêt=prasahya [।] yaśasvinîn=tâm=amṛita-
prasûtâṁ prayôjayêt=sarvvata êva dhîraḥ [॥ 948 ॥] hitaṁ hayânâṁ lavaṇaṁ 949
praśastaṁ jalaṁ gajânâṁ jvalanaṁ ga-
5 vâñ=cha [।] harîtakî śrêshṭhatamâ narâṇâṁ chikitsa tê[220] paṅkaja-yônir=âha iti ⊙
[॥ 949 ॥]

Harîtakî-kalpaḥ Âśvinaḥ ⊚

Twelfth Adhyâya.

[160]Ath=âtaḥ śilâjatu-kalpaṁ vyâkhyâsyâmaḥ [॥] [222]N-âty-ushṇaś[223]=cha kashâ- 950
6 yaś=cha kaṭuḥ pâkê śilâjatuḥ [।] n-âty-ushṇa-sî(tô) dhâtubhyaś=chaturbhyas=tasya
nirddiśêt[224] [॥ 950 ॥] hêmâ târâḥ[223] sa rajatâ tataḥ kṛishṇ-âyasâd=api [।] rasâyanaṁ 951
sa vidhibhiḥ sa vṛishyaḥ
7 sa cha rôga-nut [॥ 951 ॥] vâta-pitta-kapha-ghnas[223]=tu niryûhai[ḥ] sa su-bhâvitaḥ [।] 952
vîry-ôtkarshaṁ paraṁ yâti sarvvair=êk-aikaśô 'pi vâ [॥ 952 ॥] prakshipt-ôddha- 953
tam=âdhânaṁ tatas=taṁ prakshipêd=rasê [।] ushṇê sapt-â-
8 ham=êtêna vidhinâ tasya bhâvanâ [॥ 953 ॥] pûrvv-ôktêna vidhânêna lôhaiś=chûrṇṇî- 954
kṛitais=saha [।] sa pîtaḥ payasâ dadyâd=dîrgham=âyuḥ sukh-ânvitam [॥ 954 ॥]
jar-ânuvyâdhi-śamanô dêha-dârḍhya-karaḥ 955
9 [pa]ram [।] mêdhâ-smṛiti-karô balyaḥ kshîr-âśî taṁ prayôjayêt [॥ 955 ॥] prayôgaḥ 956
sapta sapt-âhaṁ try-ahaś[223]=ch=aikaś=cha saptakaḥ [।] nirddishṭas=tri-vidhas=tasya
parô maddhyô 'varas=tathâ [॥ 956 ॥] mâtrâ palañ=ch=â- 957
10 [rddha-pa](la)ṁ kanyasîñ=ch=ârdha-kârshikîm [।] jâtî[223]-viśêshaṁ sa-vidhiṁ tasya
vakshyâmy=ataḥ param [॥ 957 ॥] hêm-âdyâḥ sûrya-saṁtaptâḥ sva-malaṁ giri- 958
dhâtavaḥ [।] snigdh-âbhaṁ guru mṛitsn-âchchhaṁ vamaṁti ⌒
11 [sa śilâjatuḥ[97] ॥ 958 ॥]

Twenty-ninth Leaf: Reverse.

1 [[97]madhuraś=cha sa-ti]ktaś=cha jap(â)-pushpa-nibhaś=cha yaḥ [।] vipâkê kaṭu-śîtaś= 959

[221] Metre of verses 947-949: Indravajrâ and Upêndravajrâ mixed.

[222] Metre of verses 950-964: Ślôka.

[223] Read *amblaś; tâmrât; ghnais; trayas; jâti.*

[224] Read *sambhavaḥ* for *nirddiśêt.* See note to Translation.

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cha sa su(var)ṇṇasya nisravaḥ [॥ 959 ॥] tâmrô varh[i]ṇa-kaṇṭh-âbhas=t[î]kshṇ- 960
[ôsh]ṇ[aḥ pachyatê kaṭuḥ । râjataḥ kaṭukaḥ śvêtaḥ śîtaḥ svâdur=vipachya-
2 tê[97] ॥ 960 ॥ vi]p[â]kê kaṭu-śîtaś=cha sarvva-śrêshṭhaḥ sa ch=âyasaḥ [॥ 961*b* ॥] gô- 961
mûtra-gandhaḥ sarvvêshâṁ sarvvê yujyaṁti karmmaṇi [।] rasâyana-prayôgêshu 962
paśchimas=tu vi[śishyatê ॥ 962 ॥ yathâ-kramaṁ vâta-pitta- 963
3 ślêshma]-p[i]ttê kaphê trishu [।] viśêshataḥ praśaṁsaṁti malô[225] hêma-mal-âdayaḥ
[॥ 963 ॥] śilâjatu-prayôgêshu vidâhîni gurûṇi cha [।] varjjayêt=sarvva-kâ[lan=tu 964
kulatthân=parivarjayêt ॥ 964 ॥]
4 [226](Pa)yâṁsi śuktâni rasâḥ sa-yûshâs=tôyê[227] sa-mûtraṁ vividhâḥ kashâyâḥ [।] âlô- 965
ḍan-ârthaṁ girijasya siddhâs=tê tê pradêhâḥ[228] prasamîkshya kâryâḥ [॥ 965 ॥]
na sô ['sti rôgô] bhuvi sâdhya-rûpaḥ 966
5 śilâjatur=yaṁ na jayêt=prasahya [।] tasmât=prayôgai[r=v]i[v]i[dh]ai[ḥ] prayuktaḥ
[॥ 966 ॥] svasthasya ch=ôrjjâṁ vividhâṁ dadâti [॥ 967*a* ॥] ◎ 967

Thirteenth Adhyâya.

[160]Ath=âtaś=chitraka-kalpaṁ vyâkhyâmaḥ ॥ [229]Dhânvantariṁ mahâ-prajñaṁ 968
6 Kêśavaḥ paryapṛichchhata [।] asty=aushadhaṁ kiñ-chid=ê(va)ṁ sarvva-vyâdhi-ni-
barhaṇam [॥ 968 ॥] Kêśavasya vachaḥ śrutvâ Dhanvantarir=abhâshata [।] chitra- 969
kât=sadṛiśaṁ kiñ-chin=n=âsty=aushadham=ih=ôchyatê [॥ 969 ॥]
7 tri-vidhaḥ sa cha vijñêyaḥ kṛishṇaḥ śvêtô 'tha [pîta]kaḥ [।] pravar-âvara-madhya- 970
tvam=ânupûrvyâ vinirddiśêt [॥ 970 ॥] tvag-dôshiṇâṁ pramêhînâṁ tath=aiv=ôda- 971
riṇâm=api [।] kṛishṇaṁ hitaṁ
8 vijânîyâch=chhvitriṇâṁ cha viśêshataḥ [॥ 971 ॥] grahaṇy-arśô-vikâra-ghnam=atîsâ- 972
ra-vinâśanam [।] vayasaḥ sthâpanaṁ mêdhyaṁ śvêta-pushpaṁ vinirddiśêt [॥ 972 ॥]
mêdhâ-têjô-'gni-jananaḥ kapha-hâ pîtakaḥ 973
9 smṛitaḥ [।] vâta-pitta-kapha-ghnas=tu nirddiśêd=anupûrvvaśaḥ [॥ 973 ॥] samâdâya 974
yathâ-lâbhaṁ sarvvân=êv=ôpayôjayêt [।] kârttikê mârggaśîrshê vâ âshâḍhê v=â-
py=ath=ôddharêt [॥ 974 ॥] kârt[t]i[kê t=û]- 975
10 d[dh]arêt=kṛishṇaṁ mârggaśîrshê tu śvêtakam [।] âshâḍhê pîtakaṁ v=âpi sa-kâlas=
tasya saṁgrahê [॥ 975 ॥] dêvân=saṁpûjya vidhivad=brâhmaṇân=svasti-vâchya 976
cha [।] śmaśân-ôshara-valmîka-chait(yañ=ch=â)[tha]
11 ⌒ vivarjitê ⌒ [॥ 976 ॥]

Thirtieth Leaf deest.[230]

Fourteenth Adhyâya.

Thirty-first Leaf: Obverse.

1 [231][m]u[h]us=tu guḍikâm=êkâṁ kumârâya pradâpayêt [॥] Atîsârêshu bâlânâṁ guḍikâṁ 1011
dâpayêd=bhishak [॥ 1011 ॥] taṇḍul-ôdaka-saṁyuktâ[ṁ] kshaudrêṇa saha dâpa- 1012
y[ê]t [।]

[225] Read *malâ*.
[226] Metre of verses 965-967*a*: Indravajrâ and Upêndravajrâ mixed.
[227] Read *tôyaṁ*.
[228] Read *pradêśâḥ*. See note to Translation.
[229] Metre of verses 968-976: Ślôka.
[230] The 30th leaf is wanting. It must have contained about thirty-five verses, including the end of the 13th and the beginning of the 14th Adhyâya.
[231] Metre of verses 1011-1078*a*: Ślôka.

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2 parûshaka-rasair=yuktâṁ śarkkarâ-kshaudra-saṁyutâm [॥ 1012 ॥] Chharddayânasya 1013
bâlasya guḍikâṁ dâpayêd=bhishak [।] guḍûchi-rasa-saṁyuktâṁ śarkkarâ-kshau-
dra-saṁyutâm [॥ 1013 ॥] athavâ pakva-lôshṭhasya prasâ- 1014
3 dêna pradâpayêt [।] śarkkarâ-kshaudra-saṁyuktâṁ tathâ saṁpadyatê sukhî [॥ 1014 ॥]
Rakt-âtisârê bâlânâṁ guḍikâṁ dâpayêd=bhishak [।] pañcha-valka-kashâyêṇa 1015
taṇḍulânâṁ rasêna vâ [॥ 1015 ॥] śarkkarâ- 1016
4 kshaudra-saṁyuktâṁ śaśasya rudhirêṇa vâ [।] aiṇêya-hariṇâbhyâṁ vâ raktair=
madhu-miśritaiḥ [॥ 1016 ॥] Udâvarttêshu vâlânâṁ guḍikâṁ dâpayêd=bhishak [।] 1017
guḍ-ôdakêna saṁyuktâṁ triphalâyâ rasêna
5 vâ [॥ 1017 ॥] Âm-âtisârê bâlânâṁ guḍikâṁ dâpayêd=bhisha[k । da]dhi-maṇḍêna saṁ- 1018
yuktâṁ tintiḍîka-rasêna vâ [॥ 1018 ॥] Śarkkarâ ch=âśmarî ch=aiva mûtra-grâhê 1019
pramêhishu [।] guḍikâṁ dâpayêd=vaidyô
6 madhun=âtha prasannayâ [॥ 1019 ॥] âsa(vê)[na] su-jâtêna bâlânâm=dâpayêd=bhishak 1020
[।] sukhaṁ bhavati tên=âsya Kâśyapasya vachô yathâ [॥ 1020 ॥] têna kôshṭha- 1021
gatô jaṁtuḥ kshipram=êva
7 pramuchyatê [।] śirô-r(ô)gêshu śamanaṁ vamanaṁ ch=aiva śâmyati [॥ 1021 ॥] krimir= 1022
guda-gatô yasya guḍikâyâḥ pralêpayêt [।] tên=âsya saukhyaṁ bhavati Kâśyapasya
8 [va]chô yathâ [॥ 1022 ॥] Avijñâtêshu rôgêshu guḍikâṁ dâpayêd=bhishak [।] sukh- 1023
ôdakêna saṁyuktâṁ sarvva-rôga-vinâśanîm [॥ 1023 ॥] samîkshya kuśalô vaidyaḥ 1024
kurvvîta vividhâḥ k=kriyâḥ [।] bal-âbala-
9 [ñ=cha] bâlânâm=ṛituṁ kâlaṁ samîkshya cha [॥ 1024 ॥] kriyâṁ paṁcha-vidhâṁ 1025
vaidyô dhâtrîṇâm=upapâdayêt [।] virêkaṁ vamanaṁ ch=aiva tath=aiv=âpy=anu-
vâsanam [॥ 1025 ॥] Parikarttikâsu bâlânâṁ guḍikâṁ dâpayêd=bhishak [।] 1026
10 ~ varâha-vishṭhâ-saṁyuktân=tathâ taṇḍula-dhâvanaiḥ [॥ 1026 ॥] śarkkarâ-kshau- 1027
dra-saṁyuktâṁ pâyayîta chikitsakaḥ [।]

Thirty-first Leaf: Reverse.

1 ~ sukhî bhavati tâṁ pîtvâ Kâśyapasya vachô yathâ [॥ 1027 ॥] Hikkâ-(śvâsêshu 1028
kâsêshu guḍikâṁ dâpayêd=bhishak) [।] [m]âtulu[ṁg]ê[na saṁ]yuktâ[ṁ] gandha-
2 s(au)varchchalêna vâ [॥ 1028 ॥] Jantubhir=bâdhyamânasya guḍikâṁ dâpayêd=bhi- 1029
shak [।] dâḍim-ôdaka-saṁyuktâṁ madhun=âtha prasannayâ [॥ 1029 ॥] tathâ śirô- 1030
virêkâṁ ś=cha lêhân=pravyaṁjanâni cha [। bhuj][y]atâṁ bhôjanaṁ ch=aishâ
yavâgû-
3 r=l=laghu-bhôjanam [॥ 1030 ॥] Kâmalâ-pâṇḍu-rôgêshu śvayathûnâṁ tath=aiva cha 1031
[।] yuktâṁ pîlu-kashâyêṇa guḍikâṁ dâpayêd=bhishak [॥ 1031 ॥] Rôhiṇyâṁ tâlu- 1032
śôshê vâ galagaṇḍ-ôpajihvikê [।] chûrṇitâṁ gu-
4 ḍikâṁ dadyâd=danta-mâṁsa[ṁ] cha pîḍayêt [॥ 1032 ॥] sukhêna dantâ jâyaṁtê 1033
śvayathuś=ch=ôpaśâmyati [।] tên=âsya rôgâḥ śâmyaṁtê ârôgyañ=ch=âdhigach-
chhati [॥ 1033 ॥] Dadru-kushṭha-kilâsânâṁ pâmâsv=atha vicharchchikê [।] 1034
5 tvag-gatêshu cha rôgêshu guḍikâṁ dâpayêd=bhishak [॥ 1034 ॥] kaṁpilyakasya 1035
chûrṇâni chûrṇâni guḍikâya[232] cha [।] pishṭvâ sarshapa-tailêna tên=ainam=anulê-
payêt [॥ 1035 ॥] gô-mûtrê- 1036
6 na sukh-ôshṇêna khâdiréṇa rasêna vâ [।] sêchyô nim(b)a-kashâyeṇa têna saṁpadyatê

[232] Metri causa for *guḍikâyâ* (*guḍikâyâś-cha*), cf. fl. 3a[9].

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sukhî [॥ 1036 ॥] Chhâyâ vâ pûtanâ v=âpi yaś=cha[233] v=âpy=upari-grahaḥ [।] vasta- 1037
mûtrêṇa saṁyôjya guḍi-
7 kâṁ tasya dâpayêt [॥ 1037 ॥] athavâ kalka-pishṭâyâṁ guḍikâyâṁ pralêpayêt [।] ta- 1038
thâ sarvva-grahâs=tasya praśâmyaṁti su-dâruṇâḥ [॥ 1038 ॥] Pârśva-śûlêshu vâlâ- 1039
nâṁ
8 (gu)ḍikâṁ dâpayêd=bhishak [।] kulattha-rasa-saṁyuktâṁ yuktâṁ mâṁsa-rasêna vâ
[॥ 1039 ॥] dhâtryâḥ śuddha-śarîrâyâḥ dôshâḥ śâmyaṁti dâruṇâḥ [।] balam var- 1040
ṇṇañ=cha vâlânâṁ kshipraṁ samupajâyatê [॥ 1040 ॥] ⊙
9 (K)âśyapîyâ guḍikâ ॥ ◎ Atha bitrasatê[234] vâlô rôdatê 'bhîkshṇam=êva vâ [।] 1041
triphalâṁ saha pippalyô lêhayên=madhu-sarpishâ [॥ 1041 ॥] Maṇḍalâni vivar- 1042
ṇṇâni gâtrê lakshyaṁti yasya tu ⌒ [।]
10 [da](śa)-mûlaiḥ su-pishṭais=taṁ ghṛita-miśraiḥ pralêpayêt [॥ 1042 ॥] kalkaiḥ pu- 1043
narnnavâyâś=cha tath=aiva madhukasya cha [।] sukh-ôdakêna sêkaś=cha[235] sata-
taṁ tasya kârayêt [॥ 1043 ॥] Rôdatô yadi vâtasya[236] 1044
11 ⌒ kâsaḥ śvâsô 'pi vâ bhavêt [।] aṁtar-daś-âha-jâtasya yûshaṁ karkkaṭakasya cha
[॥ 1044 ॥] lavaṇaṁ pippalî-yuktaṁ tathâ śaṁbûka-śuktikâ [।] 1045

Thirty-second Leaf: Obverse.

1 vâla-yûshê su-siddhaṁ vâ tasmai bâlâya dâpayêt [॥ 1045 ॥] Jvaritasy=âtha vâlasya 1046
mâtuḥ ksh[î]ra[ṁ] (viśô)dhay[ê]t [। × × × × ◡ — s](ya) [cha]
2 kashâyam=upakalpayêt [॥ 1046 ॥] uśîraṁ bhadramustâñ=cha trâyamâṇâm=ath=âpi 1047
cha [।] tathâ chandana-kalkêna madhukaṁ cha sa-śarkkaram [॥ 1047 ॥] jîvanîy- 1048
ôpasiddhañ=cha ghṛitam=a(bhya)[ṁ]-
3 janaṁ hitam [॥] Kṛiśasya śushyatô v=âpi kumârasy=aṅga-vardhanam [॥ 1048 ॥]
pravakshyâmi vidhiṁ siddhaṁ bala-varṇṇa-karaṁ paraṁ [।] kuśa-kâśam=uśî- 1049
râṇi drâkshâ padmasya kêsaram [॥ 1049 ॥]
4 siḍdham=êtat=payô dêyaṁ kṛiśâya saha-śarkkaram [।] êtaiḥ siddhaṁ ghṛitaṁ v= 1050
âpi jîvanîyaiś=cha lêpayêt [॥ 1050 ॥] madhuparṇyâ vipakvaṁ tu kshîram=asmai 1051
pradâpayêt [।] tarkkârîm=utpalaṁ
5 ch=aiva saindhavaṁ vikasâṁ tilân [॥ 1051 ॥] apâmârgga-phalaṁ kushṭhaṁ chûr- 1052
ṇṇam=âmalakasya cha [।] aśvagandhâṁ chavâṁ ch=aiva priyaṁguṁ gaura-sar-
shapân [॥ 1052 ॥] sama-bhâgâni sarvvâṇi dadhnâ 1053
6 saha vimiśrayêt [।] êtad=unmarddanaṁ śrêshṭhaṁ hîna-mâṁsê prayôjayêt [॥ 1053 ॥]
kshîra-drôṇyâṁ su-śîtâyâṁ sv-abhyaktam=avagâhayêt [।] Atha śvasiti yô vâlaḥ kâ- 1054
7 satê kvathatê 'pi cha [॥ 1054 ॥] tasmai lêhân=imân=dadyât=pratipânam=ath=âpi cha 1055
[।] kaṭphalaṁ śṛiṁgavêrañ=cha pippalyô 'tha harîtakî [॥ 1055 ॥] sauvarchchalañ 1056
=cha chûrṇṇâni
8 lêhayên=madhu-sarpishâ [।] harêṇukâṁ pippalîñ=cha[6] sûkshmêlâṁ sa-durâlabhâm
[॥ 1056 ॥] drâkshâṁ ch=êti su-pishṭâni lêhayên=madhu-sarppishâ [।] kushṭhaṁ 1057
pushkara-mû-
9 lañ=cha śṛiṁgavêraṁ harîtakî [॥ 1057 ॥] kalka-pêshyâṇi sarvâṇi jalên=ôshṇêna pâ- 1058
yayêt [।] bhadramustâm=athô hiṁguṁ tagaraṁ saha-chôrakam [॥ 1058 ॥] sukh- 1059
ôdakêna pishṭâni pivêt=kâ-

[233] Read *yasya* for *yaś=cha*. [234] Read *vitrasatê*. [235] Read *sêkâṁ ś=cha*. [236] Read *vâlasya*.

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10 sa-nivâraṇam [॥] Lâkshâṁ haridrâṁ maṁjishṭhâṁ pippalîṁ dêvadâru cha [॥ 1059 ॥]
êbhiś=chûrṇṇî-kṛitaiḥ sarpir-yuktaṁ kâsa-nivâraṇam [॥] Tṛish-ârttasya cha vâla- 1060
sya dîna-vaktrasya śushyataḥ [॥ 1060 ॥] gavâdanîṁ 1061

11 dâḍimañ=cha jala-yuktaṁ prayôjayêt [।] kalkaṁ pishṭvâ priyaṁgûnâṁ bhadramu-
stasya ch=aiva ha [॥ 1061 ॥] taṇḍul-ôdaka-saṁyuktaṁ dadyân=madhu-vimiśri- 1062
tam [।] taṇḍulân=paritaptâṁ s=tu bhadramustâ

12 [□i —]sunêt [॥ 1062 ॥] chatvârô jarjarî-kṛitvâ navê mṛittika-bhâjanê [।] madhu- 1063
yuktaṁ prasaṁnaṁ taṁ tṛishṇâ-ch-chhardy=ârdditaḥ pivêt [॥ 1063 ॥]madh-ûda- 1064
kaṁ ch=âpi pivêt[3]

Thirty-second Leaf: Reverse.

1 [× × × ×]□m=[ê]va vâ [॥] Aśvagandhâṁ sarja-rasaṁ yava-chûrṇam=athô dadhi
[॥ 1064 ॥] madhu-sarpir-bimiśrêṇa[237] sa śiraskaṁ pralê(payê)t [।] dâha[ṁ] tṛish- 1065
ṇ[â]ñ=cha chharddiñ=cha sa[r](vva)-[rôga]-(vi)nâśa[nam ॥ 1065 ॥]

2 [× ×]d=êsha prayôktavyaḥ prayôgô hima-śîtalaḥ [॥] Yasya bisphôṭakâ gâtrê[237] pari- 1066
dâhaś=cha lakshyatê [॥ 1066 ॥] taṁ tikta-madhuraiḥ śîtaiḥ kashâyaiḥ samupakkra- 1067
mêt [॥] Atha pa[r](ppaṭa)ka-

3 [chû]rṇṇam=uśîram gaura-mṛittikâm [॥ 1067 ॥] samam-uddhṛitya sarvvâṇi pish- 1068
ṭair=âlêpanaṁ hitam [॥] Saugandhikaṁ śarkkarâñ=cha kumudasya cha kêsaram
[॥ 1068 ॥] chandanañ=cha sa-mâṁjishṭhaṁ kuryâd=âlê- 1069

4 panaṁ śiśôḥ [॥] Śarkkar-ôdam=athô śuktiṁ śaṁkhaṁ śâdvala-vêtasam [॥ 1069 ॥] êtad= 1070
âlêpanaṁ kuryâd=visphôṭaka-vinâśanam [॥] Mukha-pâkêshu mṛidvîkâṁ kshaudra-

5 yuktâṁ pralêpayêt [॥ 1070 ॥] rasâṁjana-madhubhyâṁ cha mukham=asya viśô- 1071
dhayêt [।] mâtuṁ[238] stanaṁ hi yô n=êchchhên=mukha-pâkêna vâlakaḥ [॥ 1071 ॥]
sumanâyâḥ pravâḍais=taṁ (sa-) 1072

6 kshaudraiḥ pratisârayêt [।] śaraishîkâṁ mashiṁ ch=aiva kalkên=aitêna kârayêt
[॥ 1072 ॥] vaktraṁ viśuddhaṁ vijñâya sarpishâ pratisârayêt [।] Tataḥ pushpâ- 1073
ṇi dhâtakyâḥ

7 sallakyâ jiṁganîm=api [॥ 1073 ॥] samaṁgâṁ rôhiṇîñ=ch=aiva pishṭvâ tailaṁ vipâ- 1074
chayêt [।] karṇṇa-srâyê karṇa-tailaṁ[239] śôdhayitvâ punaḥ punaḥ [॥ 1074 ॥] vilva- 1075
chandana-

8 siddhañ=cha tailaṁ syât=pûraṇê hitam [॥] Bilva-kalkaṁ vipakvañ=cha kapitthasya
rasêna cha [॥ 1075 ॥] kshîraṁ karṇṇê prayôktavyaṁ tailaṁ srôtô-viśôdhanam [।] 1076
sarvva-gandha-vipa-

9 kvañ=cha pûti-karṇṇê praśasyatê [॥ 1076 ॥] aksha-guggulunâ ch=aiva saṁśuddhê pa- 1077
ridhûpanam [॥] Karṇṇau ruj-ârttau matimâṅ=gandha-tailasya pûrayêt [॥ 1077 ॥]
mûlakasya rasaś=ch=âpi 1078

10 sukh-ôshṇaḥ karṇṇa-pûraṇam [॥ 1078*a* ॥] [240]Kulîra-śṛiṁgî marichâni lâjâ madhûlikâṁ 1079
mâgadhik-âṁjanaṁ cha [।] navê kapâlê madhukaṁ madhuñ=cha ch=chharddy=
ârdditê tailam=udâharaṁti [॥ 1079 ॥]

11 [241]Pippalyaḥ śarkkarâ lâkshâ madhukaṁ marichâni cha [।] tukâkshîrêṇa sa-kshau- 1080
drô lêhaś=chharddi-vinâśanaḥ ॥ [1080 ॥] Bhârggî sa-pippalî pâṭhâ payasyâ 1081

[237] Read *vimiśrêṇa*, and *visphôṭakâ*.
[238] Read *mâtuḥ*.
[239] This pâda is corrupt both in sense and metre; perhaps read *prayôktavyaṁ* for *karṇa-tailaṁ*.
[240] Metre of verse 1079: Indravajrâ and Upêndravajrâ.
[241] Metre of verses 1080-1105*a*: Ślôka.

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Thirty-third Leaf: Obverse.

1 [madhunâ saha | ślêsh]m[i]k(âyâ) lihêch=chhardyâ iti h=ôvâcha Jîvakaḥ ⌒ [॥ 1081 ॥] Bhadradâruṁ cha kushṭhaṁ cha harîtakyaḥ sa-saindhavam [|] ghṛitêna lihyâ- 1082
ny=êt[âny=ê]vam=athô mârut-â[tmakê ॥ 1082 ॥ × × × × ◡ — — × × × 1083
× × ◡ —

2 ◡ — |] (sa-pi)ppalîkô lêhaḥ syât=kshipraṁ chharddiṁ nigṛihṇati ॥ [1083 ॥] Gôma- 1084
yasya rasan=dadyâch=châtur-j-jâtaka-saṁyutam [|] vilihya madhunâ jaṁtus=têna ch=chhardyâ vimuchyatê [॥ 1084 ॥] Pippal[î]-mar[i]chânâ[ṁ] cha chû[rṇṇaṁ 1085
madhu-śarkaram | ra-

3 sêna] mâtuluṁgasya yôjayêch=chharddi-nâśanam [॥ 1085 ॥] Âmra-jambû-pravâ- 1086
ḍâṁ ś=cha kshîriṇâṁ cha samâvapêt [|] payasyâ śârivâ-mûlaṁ gaṇḍîraṁ cha
sa-chitrakam [॥ 1086] êtat=kvâthya pivêd=vâlô madhu-śarkkarayâ yutam [|] 1087

4 [tri]-gandhika-yutaṁ hṛidyaṁ chhardy-atîsâra-nâśanam [॥ 1087 ॥] Vilva-mûlasya 1088
nikvâthô lâjâ-chûrṇṇaiḥ su-saṁskṛitaḥ [|] krimi-ch-chhardyâṁ lihêd=bâlaḥ śar-
kkarâ-madhu-yôjitam [॥ 1088 ॥] Êlâm hiṁguṁ cha bhârggîñ=cha śṛiṁga- 1089

5 v[ê]raṁ sa-saindhavam [|] ghṛitêna pâyayêt=kshipraṁ vâta-śûla-[vinâśanam ॥ 1089 ॥]
Śvêtâṁ s=tilân=sa-madhukâñ=ch=chharkkarâ-taila-mâkshikaiḥ [|] lêhaḥ pravâ- 1090
hikâṁ hanyâl=lôhitaṁ yaś=cha[233] sâryatê ॥ [1090 ॥] Madhukaṁ tila-ka- 1091

6 lkaś=cha śarkkarâ madhv=ath=âpi cha [|] taṇḍul-ôdaka-saṁyuktaṁ [dadyât=sa-]ma-
dhu-śarkkaram [॥ 1091 ॥] rakt-âtisârê vâlânâṁ tathâ saṁpadyatê sukhî ॥ Vaṭa-śuṁ- 1092
gâś=cha rôdhraṁ cha kârshmaryâṇy=atha śarkkarâ [॥ 1092 ॥] madhukaṁ vilva-mû- 1093

7 laṁ cha samaṁg-âṁśumatîm valâm [|] kṛitvâ sa-śâlmalêḥ pushpa[ṁ] priśniparṇṇîṁ
sa-dhâtakîm [॥ 1093 ॥] êtaiḥ siddhaṁ ghṛitaṁ hanyât=kshipram=êva pravâhi- 1094
[kâm] ॥ Varâṁgam=atha rôdhrañ=cha mukhyâny=âma-

8 lakâni cha [॥ 1094 ॥] samâni kshaudra-yuktâni chûrṇâni mukha-(dhâ)[vanam ॥] Haridrâ 1095
nimba-patrâṇi madhukaṁ madhu s-ôtpalam [॥ 1095 ॥] tailam=êtad=vipaktavyaṁ 1096
mukha-pâkê sa-mârkkavam [॥] Sa-kshaudr[â]-

9 [ṇi] kashâyâṇi triphalâ-chûrṇam=êva cha [॥ 1096 ॥] mukha-pâkê[242] [praśa]stâni 1097
dhâvanaṁ ch=chhardanâni cha ॥ Dvê vṛihatyau rubûgaka-śvadaṁshṭrâ vâśakâv=
ubhau [॥ 1097 ॥] śṛiṁgavêraṁ yavâṁ ś=ch=aiva darbbhî vṛikshâda- 1098

10 [naṁ tath]â [|] kshîram=utkvâthayêd=êbhiḥ pippalî-ghṛita-saṁyutam [॥ 1098 ॥] ur- 1099
ôdghâtêshu dâtavyam=iti bhâshati Jîvakaḥ ॥ Khuḍḍâkaṁ pañcha-mûlañ=cha
kulatthâ vadarâṇi cha [॥ 1099 ॥] sa-saindhav-ô- 1100

11 [◡ — — ×] (patra-grâha)-ghṛit-âyutaḥ [|] dvau karaṁjau darbhañ=cha[243] karpâsî
madhuśigru cha [॥ 1100 ॥] śvadaṁshṭrâ vasukaś=ch=aiva mṛinâlyaś=ch=ôtpalaiḥ 1101
saha [|] êtaiḥ siddhâṁ pivêd=(y)â[vat × ×]

Thirty-third Leaf: Reverse.

1 [× × ◡ — ◡ — ॥ 1101 ॥ × × × × ◡ — — ×] (śarkkarâ cha) [◡ —] bhavêt [|] 1102
pippalî saindhava[ṁ] ch=[ai]va sûkshmêlâ marichâni cha [॥ 1102 ॥] śarkkarâ- 1103
madhu-sa[ṁ]yuktô l[êha ×

[242] The akshara *mu* is almost washed out. — [243] This pâda is short by one syllable.

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2 × ◡ — ◡ — । × × × × ◡ — — ×] pachêt=kâla-yavaiḥ[244] saha [॥ 1103 ॥] kulatthân=madhuśigruñ=cha kalpitas=tittiris=tatha [।] alpa-snêhô rasas=têshâṁ 1104
sauvarchcha[la ◡
3 — ◡ — ॥ 1104 ॥ × × × × ◡ — — ×] śarkkarâsu praśasyatê [॥ 1105*a* ॥] 1105
[245]Jambû-pravâlâs=taruṇâḥ kapitthâḥ baṭa-pravâḍâni tathâ praśuṁgâḥ [।] êtair 1106
=v=vipakvaṁ hitam=âha tailaṁ karṇṇa-(sra)[vê
4 — ◡ ◡ — ◡ — × ॥ 1106 ॥ × — ◡ — — ◡ ◡ — ◡ — × ×] valgu-jaḥ pippali- 1107
chûrṇṇa-miśram [।] phalaṁ bṛihatyâ marichaṁ viḍaṁgâ tath=âśvamâraṁ cha
k=krimi[246]-ghnam=âhuḥ ॥ [1107 ॥] Kusṭhaṁ ha(ri)[drâṁ 1108
5 ◡ ◡ — ◡ — × × — ◡ — — ◡ ◡]jât=pha(la)[ṁ cha । × — ◡] pishṭaṁ hitam=
êtad=âhur=unmarddanaṁ kachchhu-vinâśanâya [॥ 1108 ॥] ⊙ Sidhmâni dadru-[246] 1109
kiṭibhâni pâmâ sarvvâṁ ś=cha tvag-dôsha-
6 [◡ — ◡ — × । × — ◡ — — ◡ ni]shêvyamâ(nâ)ṁ [— —] sadâ śastam=idaṁ (śiśû-
nâ)m [॥ 1109 ॥] ⊙ [247]Nîlôtpalânâṁ nâḍâni śâlûkâni visâni cha [।] kshîriṇâṁ 1110
cha pravâḍâni yashṭîmadhu-
7 [kam=êva cha ॥ 1110 ॥ darbha-mûl-ôśîra-chukraṁ kvâ]thayêd=vima[l-â]mbhasi [।] 1111
śarkkarâ-madhu-saṁyuktas=tṛishṇâ-śamanam=uttamam [॥ 1111 ॥] Nîlôtpalâny- 1112
âmalakaṁ priyaṁguṁ śârivâ tathâ [।] pishṭair=êtaiḥ ku(m)[â-
8 râṇâṁ × × × × ◡ — ◡ — ॥ 1112 ॥ Dâḍi]masya cha vî(j)[âni] chandanaṁ padma- 1113
kêsaram [।] pippalyaḥ śarkkarâ kshaudraṁ lêhas=tṛishṇâ-vinâśanaḥ ⌒ [॥ 1113 ॥]
[248]Tvacha-pravâḍâni samânayitvâ kshîra-drumânâ[ṁ 1114
9 ◡ ◡ — ◡ — × । × — ◡ — —] □ ya (navê) vidaddhyât=kuṁ [bhê ◡ —] □ y=âbhyava-
kâśa-dêśê [॥ 1114 ॥] sa-śâriv-ôśîra-sa-nâgapushpaṁ sa-chandanaṁ padmaka- 1115
kâla-miśram [।] âlôḍya nîlôtpala-patra-yukta-
10 [× — ◡ — — ◡ ◡ — ◡ —] cha [॥ 1115 ॥] êtaiḥ kashâyaiḥ parishikta-gâtraḥ 1116
pivêta lâvêna rasêna yuktam [।] sa-śarkkaras=tâṁ[249] vidhivat=su-śîtaṁ vâlasya
nityaṁ lavaṇ-âṁbla-varjyam [॥ 1116 ॥] śîtâḥ pradêhâḥ 1117
11 [◡ ◡ — ◡ — × × — ◡] śîtâni gṛihâṇi ch=aiva [।] dhâtryaś=cha śît-ârdra-paṭ-
ôttarîyâ rasâś=cha śîtâḥ śamayaṁti tṛishṇâm ॥ [1117 ॥] tṛishṇ-âpahaś=ch= 1118
aisha vidhiḥ pradishṭas=tath=aiva pitta-jvara-dâha-hantâ [।] mûrvâ [◡
12 — — ◡ ◡ — ◡ — × × — ◡ — —] □ r □ [am-]i(ha) prayôjyaḥ ॥ [1118 ॥] [250]Hiṁ- 1119
guḥ karkkaṭa-śṛiṁgî gairika-marichâni nâgarakam=êlâ [।] êsha madhu-saṁpra-
yuk[t]aḥ kâsê (h)ik[k]â [◡ ◡ ◡ — × ॥ 1119 ॥]

[244] Read *kôla-yavaiḥ*. See note to Translation.

[245] Metre of verses 1106-1109: Indravajrâ and Upêndravajrâ mixed.

[246] Read *kṛimi* and *dadrû*, metri causâ.

[247] Metre of verses 1110-1113: Ślôka.

[248] Metre of verses 1114-1118: Indravajrâ and Upêndravajrâ mixed.

[249] Read *taṁ*.

[250] Metre of verse 1119: Âryâ.

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with milk. Now, listen, as I tell you the diseases which it relieves. (375) It is an excellent oil . . . . . , and most highly valued as a remedy for people afflicted with nervous diseases. (376) It is known as the Ajita (or 'invincible'), and promotes the growth of men's strength and health. It removes the *vitiated* air, when it has penetrated through the whole body, (377) . . . . . and such as are moving about. It cures paralytic shaking and trembling. It is also beneficial to people suffering from sciatica, (378) also in the case of fistula in ano, skin-diseases, and abdominal tumours, also to people suffering from epilepsy, and to young women who suffer from diseases of the womb.

Twelfth Leaf: Reverse.

(379*a*) All these diseases it infallibly destroys, just as the thunderbolt destroys the Asuras.

(XIII) An Oil for an Errhine for Headache.[148]

(380—382.) Boil one kuḍava[9] of oil with twice as much of the juice of chebulic myrobalan, throwing in also pastes of one karsha each of the following drugs: (381) liquorice, Prapauṇḍarîka[119], fresh blue lotuses, long pepper, and sandal. This oil should always be administered with two fingers as an errhine.[149] (382) It cures any complaints in the head; it also restores the black hairs of an old man, after *being used for* one year.

(XIV) An Oil for an Antifebrile Enema,[150]
in 3 ślôka.

(383—385.) *Take* Jîvantî (*Dendrobium multicaule*), liquorice, Mêdâ[56], long pepper, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Riddhi[56], *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), bêl, dill, Śatâvarî (*Asparagus racemosus*), (384) and having made them into a paste, boil *the whole* in milk and water, together with clarified butter and oil. This oily enema[110] makes a remedy for fever. (385) Through removing the *vitiated* humours by the excretory passage and *thus* restoring the balance of the elements[141], the patient gets rid of his pains, feels himself easy, and becomes thoroughly free from fever.

(XV) An Oil for an Enema,[151]
in 4 ślôka.

(386—389.) Take long pepper, liquorice, bêl, dill, Madana (*Randia dumetorum*), Vachâ (*Acorus Calamus*), Kushṭha (*Saussurea Lappa*), zedoary, root of Pushkara[12]

[148] This formula is found in a more concise recension in the Charaka VI, 24[799] (ll. 4-6, where read *sa-dvir-âmalaki-rasaḥ*, and *sa-pratimarśaḥ*), and Chakradatta LV, 52[560]. In another still shorter recension, omitting the proportions, it occurs in the Vangasêna LXIV[729] (v. 180), and Ashṭânga Hṛidaya VI, 24[619] (vv. 44*b*-45). See also *infra*, note 350.

[149] That is, it should be administered (as the Charaka recension states, see note 148) in the form of a *pratimarśa*. On this see Dutt's Hindu Materia Medica, p. 17, and Śârngadhara III, 8[377] (v. 36). It is done by dropping two drops of the medicated oil, at a time, into the nose to be snuffed up. Each drop is to be let fall into the nose with two fingers (as in the case of an *âśchyôtana*, see *ante*, p. 20, note 62). According to the Ashṭânga Hṛidaya I, 20[135] (vv. 9*b*-10*a*), Vangasêna LXXXIII[1049] and Śârngadhara III, 8[377] (v. 37), the drops are formed by dipping the forefinger, two joints deep, into the oil, and allowing the adherent oil to drop from it.

[150] This formula is found, in an identical recension, in the Charaka VI, 3[489] (ll. 3, 4 and 15-18), and in another, only slightly differing, in the Ashṭânga Hṛidaya IV, 1[320] (vv. 121*b*-123*a*).

[151] This formula is found in the identical recension in the Charaka VI, 9[571], and in another, also practically identical recension, in the Vangasêna V[150] (vv. 102-105), Ashṭânga Hṛidaya IV, 8[364] (vv. 89*b*-93*a*), and Chakradatta V, 39[158].

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plumbago-root, and deodar, (387) and having made them into pastes, boil them in oil with twice as much of milk. This makes a most excellent oily enema[110] for piles and flatulency. (388) It cures prolapsus ani, colic, strangury, and dysentery, infirmity in the hips, thighs or back, costiveness, and pains in the groin, (389) slimy discharges, inflammation of the rectum, obstruction of wind and fæces, and frequent ineffectual straining. It is an oily enema which overcomes *all these diseases.*

(XVI) An Oil for the cure of Nervous Diseases,[153]

in 3 ślôka.

(390—392.) Take five prastha[9] of the juice of radishes and four of curds, also three kuḍava of śukta[46] and three of oil, (391) also four pala of rock-salt and eight of fresh ginger; but if fresh is not available, let it be sixteen pala of dry ginger. (392) This *preparation* relieves sciatica, paraplegia, and acute gout, also all diseases of the hips, and nervous diseases due to hard drinking.

(XVII) An Oil for an Errhine for Hair and Head diseases,[10]

in 3 ślôka.

(393—395.) Take the following ten ingredients: liquorice, Prapauṇḍarîka[119], Vṛihatî (*Solanum indicum*), rock-salt, and seeds of Aḍhakî (*Cajanus indicus*), also half-ripe bêl, Harêṇu (*Piper aurantiacum*), the two Haridrâ[52], and long pepper. (394) Make pastes of one aksha[9] each of these,

Thirteenth Leaf: Obverse.

and boil *the whole* slowly in half a prastha of oil and four times as much of milk, and, after clarifying it, administer it perseveringly in the form of an errhine. (395) By this preparation wrinkles and grey hair, ... , brown spots on the face, ..., and all (diseases of the head) are cured. So the medical authorities declare.

(XVIII) An Oil to remove Wrinkles and Grey Hair.[10]

(396—398.) Take one prastha each of the juice of emblic myrobalan, oleander, Bhṛingaraja (*Eclipta alba*), and (sweet) oil, (397) and boil these four prastha in a new vessel of iron. Then let it stand for a month in a box made of piasâl-wood (*Terminalia tomentosa*). (398) This oil removes wrinkles and premature grey hair, and may even change the white colour of cows, dogs, asses, camels, and white-feathered birds.[153]

(XIX) A Formula for curing Adenia.[154]

(399—401*a*.) Take equal parts of Phaṇijjhaka (*Origanum Marjorana*), Kshavaka (*Achyranthes aspera*), Nâdêya (*Sesbania ægyptiaca*), Navamâlikâ (*Jasminum Sambac*), sonchal-salt, Vachâ (*Acorus Calamus*), and asafœtida. (400) *That is, of these drugs* take

[152] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Vangasêna XXIV[282] (vv. 391-393) and Chakradatta XXII, 89[299].— *Vâta-hara* is an abbreviation of *vâta-vyâdhi-hara*. See *ante*, note 109.

[153] The effect on the white colour of animals is only added *in majorem gloriam* of the oil.

[154] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Charaka VI, 24 [751] (ll. 14-18), given in the section on head-diseases.

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one aksha[9] each, and boil them in one prastha of oil over a gentle fire, together with an equal part (*i.e.*, one prastha) of the urine of a faultless female animal[155] and four parts (*i.e.*, four prastha) of goat's milk. (401*a*) Then administer *the preparation* in the form of an errhine to cure adenia.

(XX) *Another* excellent Formula for Adenia.[156]

(401*b*—403*a*.) Take a dead black snake, and place it in a new (earthen) vessel, (402) and having *covered its mouth* with a plaster (of clay), roast it, thus enclosed, over a very strong fire. When done, mix it up with oil, and place it as a plaster over his (*i.e.* the patient's) enlarged glands. (403*a*) An application of *this remedy* for no more than seven days will effect a cure of the adenia.

THE FOURTH CHAPTER: MISCELLANEOUS FORMULAE.

In this chapter we shall describe miscellaneous formulae.

Two Formulae for the Cure of Leprosy,[157] in 2 ślôka.

(I)

(Verse 404.) Roasted sesame-seed should be well soaked in milk and made into a paste. This, when mixed with liquorice, will form a poultice[158] *which may be used as a remedy* against leprosy.

(II)

(405.) *Similarly* an excellent plaster[158] may be made of wheat with goat's milk and clarified butter. This may be considered the principal remedy for the cure of leprosy.

[155] *Sasyikâ* must here refer to the cow, according to the rule given in Part I, verse 59 (fl. 3*b*[10]). The word *sasyaka* is, in Pâṇini 5, 2, 68, said to mean 'endowed with good qualities,' as *sasyakô maṇiḥ* 'a faultless gem,' *sasyakô vatsaḥ* 'a faultless calf,' see the Petersburg Dictionary.

[156] With this formula may be compared one in the Ashṭânga Hṛidaya VI, 30[535] (vv. 28*b*, 29*a*), which recommends, among other things, an ointment made with the burnt (*dagdha*) body of a black snake which has died naturally (*svayaṁmṛita*) and the oil of *Inguda* (Balanites indica). The 'black snake' is a variety of the *Naga tripudians* or Cobra. Of this species there exist several varieties in India, the prevailing colour of which is black or blackish, with certain white marks. See Dr. Günther's Reptiles of British India, p. 339.

[157] These two formulae are quoted in my preliminary paper on the Bower MS., in the Proceedings of the Asiatic Society of Bengal, for 1891, p. 58.—Substantially the same two formulae are found in the Vangasêna XXV[408] (v. 35), Chakradatta XXIII, 11, 12[305], and Bhâva Prakâśa II, 2[239], with the following two differences, however: (1) liquorice is omitted from the first formula, (2) both formulae are for plasters (*pralêpa*). With the formulae, as given in these three works, the Charaka VI, 27[835] and Ashṭânga Hṛidaya IV, 22[430] (v. 33) agree, with the following difference that they substitute the root of *Sahachara* (Barleria cristata) and *Jivanti* (Dendrobium multicaule) for *Gôdhûma* or 'wheat.' The Charaka VI, 27[834] and Vangasêna XXV[410] (v. 53), however, give a formula for making a poultice (*pradêha*) which, in addition to sesame, liquorice, and milk, requires three or four other ingredients. Moreover the Chakradatta XXIII, 11[306] quotes in its commentary a formula from the Charaka for making a poultice which otherwise agrees with our second formula. It runs thus: *vâtê sa-raktê sa-ghṛitaḥ pradêhô | gôdhûma-chûrṇaṁ chhâgali-payaś-cha* || i.e., 'a poultice may be made with clarified butter, powdered wheat, and goat's milk.' I have not been able, however, to trace this formula in any copy of the Charaka accessible to me.

[158] On plasters (*pralêpa*) and poultices (*pradêha*) see Dutt's Hindu Materia Medica, p. 19; also Suśruta I, 18[69] and Śârngadhara III, 11[296] (vv. 63, 64).

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Four Formulae for the Cure of Fetid Diarrhœa,[159]

in 7 ślôka.

(I)

(406.) Clarified butter, oil, treacle, śukta[46], and ginger;—a potion, made of these five ingredients, will give immediate relief from severe pains in the sacrum.

(II)

(407 and 408.) Root of plumbago and of long pepper, Vachâ (*Acorus Calamus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), Pâṭhâ (*Stephania hernandifolia*), seeds of Vatsaka (*Holarrhena antidysenterica*), chebulic myrobalan, and ginger;—(408) *a preparation of* these quickly stops diarrhœa caused by the concurrent *derangement of the* three humours[38] and attended with fetid discharges and severe pain, also stools charged with phlegm or bile.

(III)

(409 and 410.) Chebulic myrobalan, the three acrids[23], asafœtida, sonchal-salt, also Vachâ (*Acorus Calamus*) and Ativishâ (*Aconitum heterophyllum*);—a preparation made of these may be drunk with warm water. (410) It will stop diarrhœa caused by the concurrent *derangement of the* three humours[38] and attended with fetid discharges and severe pain, just as the shore *stops* the raging sea.

(IV)

(411 and 412.) Chebulic myrobalan, Prativishâ (*Aconitum heterophyllum*), asafœtida, sonchal-salt, Vachâ (*Acorus Calamus*), rock-salt;—

Thirteenth Leaf: Reverse.

a paste made of these may be drunk with warm water. (412) This preparation against fetid diarrhœa is much approved by physicians, but a doctor who cares for his profit and credit should use it with discretion.

(Four Formulae for Astringents.[160])

(I)

(413 and 414*a*.) Kernels of the jâman and mango[161], Rôdhra (*Symplocos racemosa*),

[159] The first of these four formulae I cannot trace anywhere else. The second formula, however, is found almost identically in the Suśruta VI, 40^{783} (vv. 35*a*, 36*b*) and Vangasêna III^{83} (vv. 32, 33), but the latter reads *sa-vâtaṁ* for *purísham*. The Ashṭânga Hṛidaya IV, 9^{375} (vv. 104*b*, 105*a*) has it in another recension; and the Chakradatta III, 23^{99} gives only the latter portion of the formula, beginning with *pâṭhâ*. The third and fourth formulae are mere varieties of one another, the fourth substituting *saindhava* for *tryûshaṇa*, the other five ingredients being the same in both. Both formulae, as the corresponding recensions, quoted below, show, consist of six ingredients. In the third formula, as given in our Manuscript, there is probably a clerical error, and *Vachâ* should be read for the second *tathâ*. Compare the similar recensions, all of which include *Vachâ*, in Suśruta VI, 40^{783} (v. 35*a*), Vangasêna III^{83} (v. 27), Chakradatta III, 20^{89}, Ashṭânga Hṛidaya IV, 9^{376} (vv. 105*b*, 106*a*), Bhâva Prakâśa II, 1^{143}, Harita Saṁhitâ III, 3^{166}. A nearly identical recension of the fourth formula occurs in the Vangasêna III^{83} (v. 29) and the Bhâva Prakâśa II, 1^{135}. The Suśruta VI, 40^{784} (v. 46) has another recension of it which omits *saindhava*.

[160] None of these four formulae can be traced in any other medical work. There are, however, many corresponding formulae, made up, in varying combinations of the same ingredients, such as Charaka VI, 10^{588} (l. 13-21, six formulae), Suśruta VI, 40^{785} (vv. 60-62, six formulae, vv. 66-68, four formulae, vv. 69-70, 89), Ashṭânga Hṛidaya IV, 9^{373} (vv. 56*a*-63), Vangasêna III^{85} (vv. 52-58, 66, 86, 92-94, 105, 174, 175), Chakradatta III, 29, 31, 39, 41^{92}, Bhâva Prakâśa II, 1^{136} (vv. 1-4, four formulae, also p. 138, l. 15, 16). It may be noted, that most of the formulae, here quoted, also differ from one another.

[161] By *asthi* or 'stone' of the mango is intended the kernel of the stone, or *asthi-madhya*, as the corresponding formula in Suśruta VI, 40^{785} (v. 67) shows.—Jâman is the *Eugenia Jambolana*.

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rind of pomegranate, rasot, Anantâ (*Hemidesmus indicus*), small cardamoms, and filaments of the lotus ;—(414*a*) these mixed with one part of honey are said to make an excellent astringent.

(II)

(414*b*—416*a*.) Rasot, galena, talc, bitumen[162], Musta (*Cyperus rotundus*), Kaṭphala (*Myrica sapida*), (415) kernels of the jâman and mango[161], also bêl, Yâśa (*Alhagi maurorum*), Vatsaka (*Holarrhena antidysenterica*), Śalmala (*Bombax malabaricum*), Dhâtakî (*Woodfordia floribunda*), Lôdhra (*Symplocos racemosa*), Phalî (*Aglaia Roxburghiana*), Mêchîka (*Moringa pterygosperma*), and red ochre ;—(416*a*) a potion *prepared from these* with rice, treacle and honey makes an excellent astringent.

(III and IV)

(416*b* and 417.) A potion may be prepared either from cucumber-seed with rasot, (417) or from rind of pomegranate and bark of Vatsaka (*Holarrhena antidysenterica*) with butter-milk. These two formulae are considered to make excellent astringents in cases of diarrhœa.

A Formula of the Aśvins to cure Hæmorrhage,[163]

in 8 ślôka.[164]

(418 and 425.) Loudly proclaiming, the excellent Aśvins, the best of physicians, for the benefit of those suffering from hæmorrhage, hæmorrhoids, and fever, (419) taught to Vâsava (i.e., Indra) the *following* formula, *which had been* declared by Brahma of old :—Sandal, Nalada (*Nardostachys Jatamansi*), Rôdhra (*Symplocos racemosa*), Uśîra (*Andropogon muricatus*), filaments of the lotus, (420) Nâgapushpa (*Messua ferrea*), bêl, Bhadramustâ (*Cyperus rotundus*), and sugar; also Hirivêra (*Pavonia adorata*), Pâṭhâ (*Stephania hernandifolia*), fruit and bark of Kuṭaja (*Holarrhena antidysenterica*), (421) ginger, Ativishâ (*Aconitum heterophyllum*), Dhâtakî (*Woodfordia floribunda*), and rasot; also kernel of the mango and the jâman, and gum of Môcha (*Bombax malabaricum*), (422) blue lotus, Samangâ (*Mimosa pudica*), small cardamoms, and rind of pomegranate. Of these twenty-four ingredients take equal parts, (423) and make them up into a potion with rice-water and honey. As such it is beneficial to people suffering from hæmorrhage, hæmorrhoids, and fever; (424) it may also be given to people subject to fits of swooning and syncope[49], and troubled with morbid thirst; *it also cures* diarrhœa, vomiting, and suppression of the menses in women. (425) This formula, devised by the Aśvins, is a remedy against hæmorrhagia ; it is also said to be an excellent means of arresting *threatening* miscarriages.

[162] The reading of the text here is puzzling and probably corrupt. I read *abhraṁ, śailêyaṁ*, as suggested by Kavirâj Binod Bihari Gupta Kavibhûshaṇa, these two drugs being used in the case of bowel complaints. The emendation, however, is not altogether satisfactory.

[163] I cannot trace this formula in any medical work, except the Vangasêna XI[227] (vv. 93-99*a*). There it is given in nearly identical terms, with only a few slight verbal alterations.

[164] The text reads "12 ślôka." But this is clearly an error; for the Âśvina formula consists only of 8 ślôka. But if the preceding formulae for astringents are included, the total amounts to 13 ślôka (or 12½, if the count be made from the asterisk in the text).

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(Four Formulae for the Cure of Dysentery.[165])

(I)

(426 and 427.) Take curds, clarified butter, oil, ginger, and molasses, also honey and powder of (dried) jujube; and having worked the whole up into a paste, take it in the form of a draught. (427) This preparation effectively restrains dysentery, just as the wind does the current of a river as if it were obstructed by a weir of creepers.

(II)

(428.) Or prepare a paste of jujube leaves, chebulic myrobalan, and Rôdhra (*Symplocos racemosa*), with the juice of wood-apples and honey, and take it as a draught with curds.

(III)

(429.) *A patient* overcome with the pains of dysentery should drink . . . . boiled with the root of Âḍhakî (*Cajanus indicus*), after having strained it and boiled it again in smoked clarified butter. This *preparation* relieves the most intense pain.

(IV)

(430*a*.) In the case of dysentery the patient should take a paste of cucumber-seed made up into a draught with rice and coriander.

Fourteenth Leaf : Obverse.[166]

(Twenty Formulae for the Cure of Cough due to Emaciation and Ulceration and other causes.[167])

(I)

(431.) [168]In the case of cough due to ulceration, sweet, cold, and greasy substances, such as promote the growth of the bulk of the body, are beneficial *for use* as food and drink. Also treatments such as are recommended for the relief of *disorders of* the bile should be adopted.

[165] I have been able to trace only the first and second of these four formulae in other medical works. The first occurs in a different recension, substituting *sitâ* or 'sugar' for *karkandhu-chûrṇa*, in Vangasêna III[167] (v. 282). In a third recension, in which it is broken up into two distinct formulae, it is found in the Ashṭânga Hṛidaya IV, 9[370] (v. 18). The second formula occurs in two different recensions in the Vangasêna III[167] (v. 287, also v. 103) and Ashṭânga Hṛidaya IV, 9[371] (vv. 36*b* and 37*a*) In both of these *Dhâtakî* (Woodfordia floribunda) is substituted for *Abhayâ* or 'chebulic myrobalan.'—On "smoked clarified butter (v. 429), see *infra*, v 868.

[166] The number of this leaf is missing. Its exact place is uncertain. At first I had placed it as the twenty-first, as belonging to the sixth chapter on Rasâyana. The number 21 appearing in the plate, on the right-hand margin of the reverse, is inscribed by myself. The true place of the leaf, however, is most probably where it now stands, in chapter IV, on Miscellaneous Formulae, as the fourteenth leaf, though there is some difficulty in adjusting the junctions of the thirteenth, fourteenth and fifteenth leaves. The concluding formulae on the thirteenth and fourteenth leaves give an impression of incompleteness. See the following note.

[167] The original text has no heading for the following twenty formulae. The next succeeding sets are on hiccough and cough; and the present set contains formulae for cough due to emaciation, ulceration and other causes. The Vangasêna has a chapter on *kshata-kshaya* or 'ulceration and emaciation,' immediately preceding its chapter on cough and hiccough. The Charaka, too, has a special chapter on *kshata-kshîṇa* or 'ulceration and emaciation,' preceding those on cough and hiccough. In other medical works such as the Suśruta, Ashṭânga Hṛidaya and Chakradatta, the formulae on ulceration and emaciation are subsumed in the chapters on cough and hiccough. These considerations seem to prove that the present set of formulae should immediately precede those on hiccough and cough, given on the fifteenth leaf, and that, therefore, the present leaf must be the fourteenth.

[168] There is no formula, exactly like this, elsewhere. The following passages, however, may be compared, in the Charaka VI, 19, page 723, line 20, and p. 731, l. 6, and Ashṭânga Hṛidaya IV, 3 (v. 150)[338], (v. 177)[338], IV, 4 (v. 20*a*)[339] which contain some verbal agreements.

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(II)

(432 and 433.) [169](*a*)Liquorice, long pepper, raisins, lac, Śṛiṅgî (*Pistacia integerrima*), Śatâvarî (*Asparagus racemosus*), and of Bamboo-manna four times and of sugar twice as much as all *the other ingredients put together*;—(433) with these, together with honey and clarified butter, a linctus may be prepared for the cure of cough due to ulceration. (*b*) Or a potion may be made of equal quantities of sugar and lac *mixed* with milk.

(III)

(434) [10]A cough which is due to emaciation, should, according to the humour which is disordered, be relieved by a diet of flesh, milk and clarified butter, and generally by such food as promotes the growth of the bulk of the body; but an attenuating diet should be avoided.

(IV)

(435.) [170]Long pepper, Padmaka (*Prunus Puddum*), raisins, and well-ripened fruit of Vṛihatî (*Solanum indicum*), mixed with clarified butter and honey, make a linctus for the cure of cough due to emaciation.

(V)

(436—440.) [171] Boil two pala[9] each of the set of ten roots[81], cowhage, cardamoms, root of long pepper, plumbago-root, Gajapippalî (*Scindapsus officinalis*), Apâmârga (*Achyranthes aspera*), Śaṅkhapushpî (*Canscora decussata*), zedoary-root, Balâ (*Sida cordifolia*), (437) and root of Pushkara[12], together with one âḍhaka of barley, in one drôṇa of water. When the decoction is thoroughly permeated with the barley, it should be boiled once more together with one hundred chebulic myrobalans (438) and one tulâ of molasses, after adding to it one kuḍava each of clarified butter, oil, and long pepper. When it has become cold and *of the consistency of* a linctus, (439) add a kuḍava of honey, and then place it in a vessel *used* for clarified butter.[294] It may be taken, according to one's requirement, as a linctus, and two of the chebulic myrobalans should be eaten with it. (440) This *preparation* cures every kind of cough, but especially *cough* due to emaciation. To patients suffering of asthma and hiccough it should be freely applied in the form of a sudorific plaster.

(VI)

(441—444*a*.) [172](*a*)Kulattha (*Dolichos uniflorus*), sesame, Mâsha (*Phaseolus Rox-*

[169] The first part of this formula, is found, in a practically identical recension, in the Vangasêna XII[267] (vv. 77*a*, 78) and Chakradatta XI, 19[214], with the exception that the proportions of bamboo-manna and sugar are reversed, being twice and four times respectively.

[170] This formala occurs, in the identical recension, in the Vangasêna XII [268] (v. 92, see also v. 79), and the Chakradatta XI, 20[214], except that the Chakradatta reads *śvâsa-kâsa*, i.e., 'asthma and cough' for *kshaya-kâsa*. In a slightly different recension it is found in the Charaka VI 20[735] (l. 24).

[171] This formula is found, in another recension, in the Charaka VI, 20[734], Chakradatta XI, 37[219], Ashṭânga Hṛidaya IV, 3[335], (vv. 125*a*-131*a*), and Śârngadhara II, 8[144] (vv. 30-35). This second recension is also given in the Vangasêna XII[276] (vv. 174-180), but with two additional lines, the first of which adds, as a further ingredient, one pala each of the *chaturjâta* or 'set of four spices' (see *ante*, p. 14, note 26). The other explains the name *Agastya-harîtaki*, by which the formula is there called, to have been given to it, because it was composed by the great sage Agastya, and because it contains one hundred Harîtakî or 'chebulic myrobalans.' In the Chakradatta and Śârngadhara the formula is also quoted under that name, though without the explanation. The main difference between the recensions as given in our Manuscript and in those medical works is that the latter substitute Bhârgî (*Clerodendron Syphonanthus*) for Êlâ or 'cardamoms,' and that they name a much larger number of diseases for which the preparation is a remedy, including among them *valî* 'wrinkles' and *palita* 'grey hair.'

[172] With this formula may be compared the following passages: Charaka VI, 19, page 724, lines 1, 7, 8, 18, 19, p. 725, l. 7, 9, 10; Suśruta VI, 51 (v. 44)[865], Vangasêna XIV[297] (vv. 33, 41, 42); Ashṭânga Hṛidaya IV, 3[329] (v. 19), IV; 4[339] (vv. 20, 25, 27).

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burghii), vinegar, clarified butter, oil, meat, and boiled rice; or broth of the flesh of the peafowl, partridge, and ordinary fowl together with the three acrids[23] and pomegranate; or (441) asafœtida, viḍa-salt[22], raisins, juice of citrons, and fresh ginger; or Kulattha (*Dolichos uniflorus*), pomegranate, cumin, and dry radishes :— (443) *any of these* may be eaten with greased and hot dishes of barley, wheat, and rice; (*b*) and infusions of Kulattha (*Dolichos uniflorus*), barley, and jujube, with those of the ten roots[81] and Balâ (*Sida cordifolia*), (444*a*) may be used as drinks, for the purpose of curing cough, asthma, and hiccough.

(VII)

(444*b*—446*a*.) [173]Zedoary, Pushkara[12], Jîvantî (*Dendrobium multicaule*), Musta (*Cyperus rotundus*), dry ginger, *Chôraka (*Trigonella corniculata*), (445) long pepper, Tâmalakî (*Phyllanthus urinaria*), Surasa (*Ocimum sanctum*), cardamoms, aloes, cinnamon-bark, and Bâlaka (*Pavonia odorata*) :—taking equal parts *of all these drugs*, and adding eight times as much of sugar, (446*a*) a linctus may be made with honey and clarified butter, as a remedy for hiccough and asthma.

(VIII)

(446*b* and 447*a*.) [174]Dates, long pepper, raisins, and sugar:—equal parts of these, (447*a*) together with honey and clarified butter, make a linctus for the cure of asthma and hiccough.

Fourteenth Leaf: Reverse.

(IX)

(447*b*—449.) [10](*a*)Dishes prepared of . . . . . rice and wheat, (448) together with cold broth of game, raisins, and sugar, or with cold boiled-milk, clarified butter, and sugar (may be taken as food); (449) (*b*) and cold grape-juice, sugar, and infusions of emblic myrobalans, raisins, root of Pushkara[12], deodâr, and sugarcane may be taken as drinks, according to one's inclination.

(X)

(450.) [175]Raisins, emblic myrobalans, dates, long pepper, and black-pepper may be made up, with honey and clarified butter, into a linctus, as a remedy for cough due to *deranged* bile.

(XI)

(451.) [174]Dates, long pepper, raisins, sugar, and powdered fried paddy, in equal parts, will make, together with honey and clarified butter, another remedy for cough due to *deranged* bile.

[173] This formula is merely another recension of the Shadyâdi powder, given in the chapter on formulae for powders; see *ante*, p. 80, and in the text, p. 27, vv. 27, 28. In note 21 will be found a statement of the parallel recensions.

[174] The eighth and eleventh formulae are practically two different recensions of the same formula. The 11th formula is found, identically the same, in the Chakradatta XI, 8[232], while the 8th formula occurs, in a slightly different recension, in the Charaka VI, 20[737] (l. 1) where *Śvadaṁshṭrâ* (Tribulus terrestris) is substituted for *Śarkarâ* or 'sugar.'

[175] This formula is given, in identically the same recension, in the Vangasêna XII[262], (v. 34) and Chakradatta XI, 7[211].

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(XII)

(452.) [176]Clarified butter, with both a decoction and paste of Vâśâ (*Adhatoda Vasica*), and with honey and sugar, makes an approved remedy for cough due to *deranged* bile, as well as for all diseases due to *the disorder of* bile.

(XIII)

(453.) [177]Crushing calyxes of the trees with a milky sap[120], boil them as well as a paste of raisins and clarified butter, in four times their quantity of milk. This makes an approved linctus for the cure of cough due to *disordered* bile.

(XIV) The SAMASAKTUKA Clarified Butter.[178]

(454—459.) In sixteen pâtra[9] of water place sixteen pala of raisins, eight pala of honey, and half a tulâ of goat's flesh. (455) Boil this till the water is reduced to one fourth *of its original quantity*; then remove the decoction, strain it, and add to it an equal quantity of milk and one prastha of fresh clarified butter. (456) Now add one aksha each of the following drugs: Ṛishabhaka[56], Jîvaka[56], Mêdâ[56], Vidârî (*Ipomoea digitata*), sugar-cane, cowhage, Bhavya (*Piper Chaba*)[179], walnuts, Nikôchaka (*Alangium decapetalum*), Śṛiṅgâṭaka (*Trapa bispinosa*), and lotus-seeds, (457) boil *the whole* over a gentle fire, and when it is thoroughly boiled, add eight pala of candied sugar, (458) eight pala of honey, four pala of powdered long pepper, and a quantity of powdered parched grain equal to the whole. This clarified butter, highly esteemed by Janakêśvara (*i.e.*, the Creator), is called the Samasaktu (or "containing an equal quantity of powdered parched-grain"). (459) In the case of emaciation, ulceration, paucity of semen, hæmorrhagic disorders, and craving for women it may be given; it acts as an aphrodisiac and promotes bodily strength.

(XV)

(460—462.) [180]Boil one pala[9] each of raisins, liquorice, dates, Vidârî (*Ipomoea digitata*), Śatâvarî (*Asparagus racemosus*), Parûsḷiaka (*Grewia asiatica*), and the three myrobalans[15], (461) in one adhaka of water, till *the whole* is reduced to one quarter *of its original quantity*. Then boil in it once more the juice of emblic myrobalans, clarified butter, juice of sugar-cane, milk, and of paste of chebulic myrobalans one quarter as much as each of the *others*. (462) This clarified butter, when ready boiled, should be mixed with one quarter its quantity of sugar and honey, and may then be

[176] This formula occurs, in a somewhat different recension, in the Chakradatta XI, 18^{214}. There exist, however, numerous similar formulae. Thus one is given *ante*, p. 34, verses 153, 154 (transl., p. 94), and references to parallel recensions will be found in note 76. Others are in the Ashṭânga Hṛidaya IV, 2^{237} (vv. 24, 25), Chakradatta IX, 8, 12, 13^{179}, Vangasêna IX^{232} (vv. 39*b*, 40, 44).

[177] This formula is found, under the name *Kshîra-ghṛita* or 'medicated milk and clarified butter,' in the identical recension, in the Vangasêna XII^{263} (v. 36).

[178] This formula is already given, in a different and much shorter recension, in the second chapter, under the name of the 'Mṛidvîkâ Clarified Butter' (*ante*, p. 96), where, in note 80, some parallel recensions will be found noticed. The longer recension, here given, shows similarities with portions of other formulae, e.g., the Amṛitaprâśa (see *ante*, p. 90) as given in the Ashṭânga Hṛidaya IV, 3^{333} (v. 96).

[179] *Bhavyâ* is the same as *Chavyâ* or 'Piper Chaba' according to the Mêdinî Kôsha. In the Petersburg dictionary it is said to be a false spelling, though it is not apparent on what ground.

[180] This formula is found, in the identical recension, in the Charaka VI, 5^{518}, Vangasêna XXXII^{475} (vv. 42-44), Chakradatta XXX, 34^{170}, under the name of *Drâkshâdi-ghṛita*, in the chapter on *gulma* or 'abdominal tumours,' and accordingly these works read *pitta-gulma-ghnam* instead of *pitta-kâsa-ghnam*. In the Ashṭânga Hṛidaya IV, 13^{391} (vv. 16, 17) it is given in another recension, in the chapter on *Vidradhi* or 'internal abscesses.' See also Suśruta VI, 42^{512} (v. 106*b*, 107*a*).

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administered as a remedy for cough due to *disordered* bile, and in fact for any disease due to *disorder of* the bile.

(XVI)

(463—464.) [181]In the case of cough due to phlegm the first thing to do is to take an emetic and to fast; afterwards dishes prepared of barley and soups made of acrid and pungent things are appropriate. (464) As drinks warm water or wine may be taken, mixed with old honey. Athletics and inhalations also may be practised, and dry and hot things may be eaten.

(XVII)

(465.) [182]In the case of cough caused by phlegm the physician may give mustard-oil or safflower-oil to drink; or *the patient* may drink Pañchakôla-oil[74].

(XVIII)

(466.) [183]The three acrids[23], Pushkara[12], raisins, the three myrobalans[15], zedoary-root, and plumbago-root, mixed with honey and oil, make a linctus for the cure of cough due to *deranged* phlegm.

(XIX)

(467 and 468*a*.) [184]Take powders of the three acrids[23], the three myrobalans[15], deodar, baberang, Padmaka (*Prunus Puddum*), Balâ (*Sida cordifolia*), and *Râsnâ (*Vanda Roxburghii*), and add sugar equal to all of these, and honey as well as clarified butter. (468*a*) This may be taken as a linctus to cure cough due to *disordered* phlegm.

(XX.)

(468*b*.) The three acrids[23] and the three myrobalans[15] . . . . . .

Fifteenth Leaf: *Obverse.*

Five Formulae for the Cure of Hiccough,[18]

in 5 ślôka.[186]

(I)

(469.) Root of Kâśa (*Saccharum spontaneum*) done up with honey, long pepper and ginger, makes a linctus which most effectively relieves hiccough.

[181] The first portion of this formula is found, identically the same, in the Vangasêna XII[263] (v. 39). The latter portion I have not been able to identify elsewhere.

[182] I have not been able to trace this formula elsewhere. The Pañchakôla, however, is prescribed in the Chakradatta XI, 11[212]. The 'Pañchakôla clarified butter,' will be found in the second chapter, under the name of *Shaṭpala, ante*, p. 94.

[183] This formula I have only found, in the identical recension, in the Vangasêna XII[263] (v. 47).

[184] This formula occurs again, in another recension, *infra*, p. 124, verses 476 and 477, where references to parallel recensions will be found.

[185] Of these five formulae I have not been able to trace the fifth in any other medical work. But the four others occur in the Vangasêna, and the second is also found in the Charaka. The first formula is found in the Vangasêna XIII[282] (v. 23) in another recension which runs as follow: *sadya êva mahâyôgaḥ kâśa-mûla-bhavaṁ rajaḥ | hikk=ârttô madhunâ lihyâch=chhuṇṭhi-dhâtrî-kaṇ-ânvitam.* The second formula occurs in another recension in the Vangasêna XIII[282] (v. 27) which substitutes *naipâlyâ* and *kushṭha* for *gô-vâla* and *śrêshṭha* respectively. In a third and altogether different recension it is found in the Charaka VI, 19[723] (ll. 15-19). The third and fourth formulae are found in the Vangasêna XIII[282] (v. 25*a*), contracted into one, which runs as follows: *kôla-majj-âñjanaṁ lâjâ-tiktâ-kâñchana-gairikam.*

[186] The text reads "15 ślôka," which is probably a mere clerical error.

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(II)

(470.) The patient may inhale the fumes of the horn and hair of kine, or the fumes of choice resin of the sal-tree, or fumes of Kuśa-grass (*Poa Cynosuroides*), *in pastils* [187] well-smeared with clarified butter. *By this* he will obtain relief from hiccough.

(III)

(471.) Powder made of Tiktakarôhiṇî (*Picrorrhiza Kurroa*), or powders of gold and red ochre, made up *into a paste* with honey, very quickly cures even a most persistent case of hiccough.

(IV)

(472.) Fried paddy, kernels of the stones of jujube, and best riparian sulphide of antimony[188]:—all these, well made up with honey into a paste, make a linctus which most effectively relieves hiccough.

(V)

(473.) One pala[9] of finely pulverised rock-salt, *made up with* two pala of clarified butter, may be given to a patient for the relief of his hiccough as well as in the case of effusion of blood from the mouth.

Eight Formulae for the Cure of Cough,[189]

in 10 ślôka.

(I)

(474.) [190]Long pepper, emblic myrobalan, raisins, bamboo-manna, sugar, fried paddy, clarified butter, and honey together make a linctus that cures cough.

(II and III)

(475.) [191]Long pepper, sugar, and raisins, mixed with honey, make a linctus *for cough*: (III) so do powders of chebulic myrobalan and long pepper, mixed with honey.

[187] For the method of inhaling fumes (or *dhûma-pâna*) see Dutt's Hindu Materia Medica, p. 20. "Pastilles for inhalation are thus prepared: a reed, half a cubit in length, is smeared or laid over with a paste of the drugs to be used, to two-thirds of its extent and is dried in the shade. When dry the reed is withdrawn from the paste, leaving it in the form of a hollow tube. This is smeared with clarified butter and lighted. The lighted extremity is introduced into one end of the inhaling tube, and the fumes drawn in by the other end through the mouth or nose, as the case may be, and emitted again through the mouth."

[188] 'Riparian sulphide of antimony' or *srôtaja añjana* is one of the five kinds of *añjana* or 'substances used for collyriums.' The word literally means 'produced from a river,' especially from the Yamunâ (or Jam'nâ). See Garbe's Indische Mineralien, p. 54, and Dutt's Hindu Materia Medica, p. 74.

[189] Several of these formulae are mere variants of one another; viz., Nos. I and VIII*a*, Nos. II and VI, Nos. IV and VIII*c*. Most of them are found in other medical works, see the subsequent notes; but Nos. II, III, VI, and VII, I have not been able to trace elsewhere.

[190] This and No. VIII*a* are merely two different recensions of the same formula. In two other equally different recensions it is found in the Charaka VI, 20[736] (line 23) and (lines 11, 12).[737] There is this difference, however, that both recensions in the Charaka substitute *Lâkshâ* (lac) for *Tvakkshîrî* or *Tukâkshirî* (bamboo-manna). Moreover the Bengâlî recension of the Charaka gives (in VI, 18, verse 93[413]) a variant of the first formula, in which milk is substituted for clarified butter, while the Nâgarî recension of the same formula (in VI, 20, lines 11, 12[737]) omits clarified butter altogether.

[191] The second and sixth formulae appear to be merely two different recensions of the same formula. This as well as the third formula I have not been able to trace in any other medical work.

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(IV)

(476 and 477.) [192]Prepare fine powder of the three acrids[23], the three myrobalans[15], Padmaka (*Prunus Puddum*), deodar, *Râsnâ (*Vanda Roxburghii*), Balâ (*Sida cordifolia*), and baberang, (477) add sugar equal in quantity to the total powder, and make up *the whole* into a linctus with honey and clarified butter. This linctus will cure the five *kinds of* cough, when occurring in complication.

(V)

(478 and 479.) [193]Prepare powders of equal parts of carbonate of potash, baberang, asafœtida, Bhârgî (*Clerodendron Siphonanthus*), ginger, rock-salt, long pepper, and *Râsnâ (*Vanda Roxburghii*), (479) and take them as a draught with clarified butter. This *compound* powder is a remedy against cough; it also cures dyspepsia, syncope[19], asthma, and hiccough.

(VI)

(480.) [194]*Take* of raisins one hundred *pala*[263] by measure and grind them up into a paste with honey, long pepper, and powdered sugar. This makes a most excellent linctus in *all* cases of cough.[194]

(VII)

(481.) A decoction of long pepper, Vṛihatî (*Solanum indicum*), and Vyâghrî (*Solanum Xanthocarpum*), boiled in milk, and mixed with sugar and clarified butter and honey, makes a medicine which cures consumptive cough.

(VIII)

(482 and 483.) [190](*a*)Bamboo-manna, emblic myrobalan, raisins, fried paddy, long pepper, and sugar; or [195](*b*)raisins, Karkaṭaka (*Pistacia integerrima*), the three acrids[23], the three myrobalans[15], cumin-seed, and plumbago-root; (483) or [192](*c*) the three acrids[23], deodar, baberang, the three myrobalans[15], sugar, and Balâ (*Sida cordifolia*):—these three *sets of drugs*, contained in half a ślôka each, combined with clarified butter and honey, make linctuses for sufferers from cough.

[192] This and formula VIII*c* seem to be merely two different recensions, of which the latter is the shorter one, inasmuch as it omits *Padmaka* and *Râsnâ*. The fourth formula occurs in numerous recensions, in the Charaka VI, 20 (l. 23, 24)[743], in the Vangasêna XII[272] (v. 134), in the Ashṭânga Hṛidaya IV, 3[337] (v. 170*b*, 171), and in the Suśruta VI, 52[558] (v. 18); also *ante*, p. 122, vv. 467, 468*a*. The Suśruta recension, however, substitutes *Vachâ* (Acorus Calamus) for *Balâ* (Sida cordifolia), and adds *Śṛiṅgi* (Rhus succedanea). The shorter recension in formula VIII*c* is also found in the Vangasêna XII[273] (v. 147, 148*a*) in a recension which much resembles the longer one as given in the Charaka and Ashṭânga Hṛidaya.

[193] The fifth formula occurs in another recension in both, the Charaka VI, 20[738] and Ashṭânga Hṛidaya IV, 3[339] (v. 12).

[194] The grammar of this formula is very rugged. Literally it runs thus:—'having ground (*pishṭvâ*) raisins (*drâkshâḥ*), one hundred by measure (*pramâṇât hi śata-pramâṇâḥ*), into a paste with honey and long pepper; with this *paste* (*êtêna* scl. *pêshêṇa*) this linctus of powder of sugar (*sa lêhaḥ śarkarâyâḥ chûrṇasya*) is most excellent in cases of cough.'

[195] Formula VIII*b* occurs in another recension in the Charaka VI, 20[743] (l. 21, 22). In a third, somewhat shorter recension, it is found also in the Vangasêna XII[262] (v. 34) and Chakradatta XI, 7[211]. This recension gives only one (i.e., *Âmalaka*) of the three myrobalans, and only two (i.e., long and black peppers) of the three acrids.

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The PRASTHA Purgative,[19] in 7 ślôka.[197]

(484—490.) *Take* twenty-five chebulic myrobalans, twenty-five pala[9] of Dantî (*Baliospermum montanum*), and as many pala of plumbago-root, and boil *the whole* in one drôṇa of water, (485) till it is reduced to one-fourth *of its original quantity*. Then strain it, and boil it once more, leaving the chebulic myrobalans in it, and adding clarified treacle in quantity equal to the Dantî (i.e., 25 pala), (486) half a kuḍava of pure oil, four pala of turpeth-root,

Fifteenth Leaf: Reverse.

and half a pala each of powdered long pepper and ginger. (487) Let *all* this be boiled down to the consistency of a linctus, and while it is yet warm, add to it honey, in quantity equal to the oil, and one karsha each of cinnamon-bark, cardamoms, cinnamon-leaves and Kêsara (*Messua ferrea*). (488) Then if he takes one pala of the linctus, and eats with it one of the chebulic myrobalans, the patient, being lubricated thereby, will easily be purged of *as much as* one prastha of vitiated humours, and become healthy. (489) The administration *of this medicine* relieves abdominal tumours, inflammation, piles, morbid pallor,[7] loss of appetite, heart-diseases, chronic diarrhœa, severe jaundice, remittent fever, (490) skin-diseases, spleen, and nausea. At the same time a regular diet of meat-broth with boiled rice may be observed without any harm.

A Formula for preparing a Medicated Liquor with Honey.[198]

(491—493.) Take one karsha[9] each of Rôdhra (*Symplocos racemosa*), zedoary-root,

[196] This formula is found in a nearly identical recension in the Charaka (Bengâlî ed.) VI, 5^{162} (vv. 153-159) and (Nâgarî ed.) VI, 5^{570} (l. 22). The dietetical direction, given in the last half-verse, occurs only in this recension; no other medical work gives it. There are, however, the following differences in the Charaka: 1, it reduces the decoction to one-eighth; 2, in the eighth half-verse it reads *kshipêch=chûrṇa-palam=êkaṁ tvag-êla-patra-kêsarât*, which, however, does not alter the quantity, for one karsha of each of the four drugs is equal to one pala of the aggregate (one pala being equal to four karsha, see *ante*, note 9). 3, It reads *ânâha* or 'habitual constipation' for *utklêśa* or 'nausea,' but the latter is given in the recension of the Chakradatta (see below). 4, In the last half-line, it reads *niratyayaś=ch=âsyâ* (i.e., *danti-harîtakyâ*) *dravô mâṁsa-ras-audanaḥ*, i.e., 'a safe diet to be observed with this (preparation) is a fluid (soup) of meat-broth and boiled rice.' In the sixth half-verse, the Nâgarî ed. reads *palam=ekaṁ* or 'one pala' for *ardha-palikaṁ* or 'a quantity of half a pala'; but this does not alter the quantity, for the latter reading refers to each of the two drugs, while the former refers to their aggregate. The Vangasêna XXXII[478] (vv. 62-68*a*) also has this formula in the same recension as the Charaka, except that it omits the final dietary direction. In a third recension it is found in the Ashṭâṅga Hṛidaya IV, 14^{378} (vv. 92-97*a*), and in a fourth recension, in the Chakradatta XXX 46^{973}. Both these recensions agree with the Vangasêna in omitting the dietary direction; they also agree with the Charaka recension in reducing the decoction to one-eighth, but differ from it by increasing the quantity of oil and honey to four pala each.—Regarding the name of the formula, in all other recensions it is called *Danti-harîtakî* or *Danti-harîtaky-avalêha*. The word *prastha* in the name of our recension is explained in Śivadâsa's old Sanskrit commentary to the Chakradatta to mean 'thirteen and one-half pala,' on the authority of Bhôja, a medical writer, and he adds *sârdha-trayôdaśa-palaṁ prastham=âhur=manishiṇaḥ*, i.e., 'learned men say that a prastha contains thirteen and one-half pala.'

[197] The original text has "5 ślôka and one pâda," i.e., five and one-half ślôka. But the actual number of ślôka composing the formula is seven. The Charaka recension has the same number seven, but the Vangasêna, which omits the dietary half-verse, has only 6½. The Ashṭâṅga recension has 5½, and the Chakradatta, only 5 ślôka. It may be noted that, in our manuscript, there is a mark after the fifth ślôka (verse 488), which usually denotes some termination.

[198] This formula is found, in a practically identical recension, in the Charaka (Nâgarî ed.) VI, 6^{317} (lines 4-8) and (Bengâlî ed.) VI, 6^{175} (vv. 39-42). The latter edition, however, reads *lôdhr-âsavô* or 'liquor medicated with Lôdhra' for *madhv-âsavô*, and accordingly calls the formula by the name *Lôdhr-âsavaḥ*. In another recension it occurs in the Ashṭâṅga Hṛidaya IV, 12^{388} (vv. 24-28*a*), and is here also called *Rôdhr-âsava*. In our Manuscript the formula consists of 14 drugs enumerated in one verse (v. 453); the Charaka adds another verse giving 14 additional drugs, or a total of 28 drugs. The omission of this additional verse in our Manuscript would seem to be a clerical error. Further the Charaka reads *Triphâlâṁ* for *Trivṛitâṁ*, and *Kramukaṁ* or 'betel-nut' (Areca Catechu) for *kumudaṁ* or 'lotus'; and as these readings are supported by the Ashṭâṅga Hṛidaya recension, they would seem to be the correct ones.

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orris-root,[12] cardamoms, Mûrvâ (*Sanseviera zeylanica*), baberang, turpeth-root, lovage, Chavya (*Piper Chaba*), Priyaṅgu (*Aglaia Roxburghiana*), lotus, Viśâlâ (*Cytrullus Colocynthis*), chiretta, and Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), (492) *and* boil *the whole* in one drôṇa of water, till it is reduced to one-fourth *of its original quantity. Then* strain the resulting liquid, add to it one-half as much of honey, and keep *the whole*, for half a month, in a vessel used for clarified butter[294]. (493) The medicated liquor[199], thus made with honey, if taken in doses of two pala each, speedily cures morbid secretion of urine due to *vitiated* phlegm or bile, also morbid pallor[7], piles, loss of appetite, chronic diarrhœa, *vitiated* humours, leucoderma, and the various kinds of skin-disease.[50]

(Six Formulae for the Cure of Fever,)

in 12 ślôka.[200]

(I)

(494 and 495*a*.) [201]Madhûka (*Bassia latifolia*), Musta (*Cyperus rotundus*), raisins, Kârshmarya (*Gmelina arborea*), Parûshaka (*Grewia asiatica*), Trâyamâṇa[37], Uśîra (*Andropogon muricatus*), the three myrobalans[15], and Kaṭurôhiṇî (*Picrorrhiza Kurroa*) : —(495*a*) a draught, made of these and allowed to stand over-night, will speedily cure the patient of his fever.

(II)

(495*b*—496*a*.) [202]*Take* long pepper, sugar, and honey, mix with clarified butter, and boil in milk. (496*a*) A draught, made of these five ingredients, cures consumptive fever and cough.

(III.)

(496*b*—499*a*.) [203](*a*)Seeds of Kaliṅga (*Holarrhena antidysenterica*), leaves of Paṭôla (*Tricosanthes dioica*), and Kaṭukarôhinî (*Picrorrhiza Kurroa*); (497) or (*b*) Paṭôla (*Tricosanthes dioica*), Śârivâ (*Ichnocarpus frutescens*), Musta (*Cyperus rotundus*), Pâṭhâ (*Stephania hernandifolia*), and Kaṭukarôhiṇî (*Picrorrhiza Kurroa*) ; *or* (*c*) nîm, Paṭôla (*Tricosanthes dioica*), the three myrobalans[15], raisins, Musta (*Cyperus rotundus*), and Vatsaka (*Holarrhena antidysenterica*) ; (498) *or* (*d*) chiretta, Amṛitâ (*Tinospora cordifolia*), sandal, and ginger ; *or* (*e*) Guḍûchî (*Tinospora cordifolia*), emblic myrobalan, Musta (*Cyperus rotundus*) ;—a decoction, made of *any one of the five sets of*

[199] There are two kinds of medicated liquor, *arishṭa* and *âsava*. The liquor is called *arishṭa* when unboiled drugs are used in the preparation of it, and *âsava*, when a decoction of the drugs is used. See Śârngadhara II, 11^{172} (v. 2), Bhaishajya Vijñâna II, 26^{35} and 29^{57}, also Dutt's Hindu Materia Medica, p. 13. See also *ante*, note 43.

[200] The original text reads "10 ślôka." The actual total, however, is 11½. After verse 496*a*, there is a mark of division; but even counting from there, and allowing for the lacuna in verse 505*a*, the total is only 9. There cannot well have been more than half a ślôka to fill up the lacuna at the end of the first line of the obverse of the sixteenth leaf. This is shown by a comparison with the corresponding eleventh line of the reverse of the same leaf, where the lacuna can actually be fully supplied from other medical works. The original leaf, as used by the scribe, must have been a little damaged at this place, otherwise the two lines would have admitted of more writing.—Of these six formulae only the three first can be traced elsewhere.

[201] This formula occurs in the identical recension in the Charaka VI, 3^{486} (lines 9-11). In a second recension it is found in the Ashṭânga Hṛidaya IV, 1^{216} (vv. 7, 8*a*).

[202] This formula is only found in the Vangasêna II^{54} (v. 585) in a different recension.

[203] This quinary formula is found, in the identical recension, in the Charaka VI, 3^{485}, Vangasêna II^{53} (vv. 575-576), Chakradatta I, 154^{43}, and in a very slightly different recension in the Ashṭânga Hṛidaya IV, 1^{215} (vv. 48-51*a*).

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drugs comprised in *one of the foregoing* half-ślôka, (499*a*) will relieve at once *any one of* the five kinds of cough.

(IV)

(500.) [10]Nîm-leaves, together with Paṭôla (*Tricosanthes dioica*), sandal, Bhadra-musta (*Cyperus rotundus*), emblic myrobalan, and chebulic myrobalan, boiled in water and *mixed* with clarified butter and sugar, give relief to a patient's fever when it proceeds from the humours.

(V)

(501.) [10]The three sweets[204], two parts each of the three myrobalans[15] and Pâṭhâ (*Stephania hernandifolia*), and one part each of madder and Sârivâ (*Ichnocarpus frutescens*), measured out into water, and strained through *a piece of* clean cloth, make a decoction for the relief of every *kind of* fever.

(VI)

(502 and 505*a*.) [10]*Take* sandal, lotus, ..., Musta (*Cyperus rotundus*), Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), Vatsaka (*Holarrhena antidysenterica*), Trâyamâṇâ[37], raisins, and wild Parûshaka (*Grewia asiatica*); (503) also Madhûka (*Bassia latifolia*), Śîtapâka (or Kakôlî[63]), liquorice, and sugar; also both Jîvaka[56] and Ṛishabhaka[56], as well as emblic myrobalans;

Sixteenth Leaf: Obverse.

(504) . . . . . in a wooden mortar, let it stand for a night, and administer it with sugar. (505*a*) This decoction *will serve as a remedy for fever* due to *vitiated* air *and* . . . . . .

Two Formulae for the Cure of Heart-Diseases and others.[205]

(I)

(505*b*.—506*a*.) Chebulic myrobalan, asafœtida, long pepper, lovage, and Indian sorrel :—(468*a*) one aksha[9] each of these may be taken in the form of a draught (as a remedy for heart-diseases.)

(II)

(506*b*—508*a*.) . . . . . (507) are said to make an excellent stomachic preparation *which is* highly valued in the case of heart-diseases, severe pains in the side, and abdominal tumours due to *vitiated* air; (508*a*) also in the case of air staying *in excess* in the stomach, ...

[204] *Madhu-trika* or *Madhura-trika* (or *Madhu-traya*), the three sweet (things)' are *madhu* 'honey', *śarkarâ* 'sugar' and *ghṛita* 'clarified butter.' So in the Râjanirghaṇṭa, according to the Śabdakalpadruma dictionary.

[205] Neither of these two formulae are traceable elsewhere, though owing to their extremely mutilated condition, it is difficult to say so with certainty.

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Five Formulae for the Cure of Headache,

in 13 ślôka.[206]

(I)

(508*b* and 509*a*.) [10]An errhine *made of* . . . . . (509*a*) is highly recommended as a remedy for head-diseases.

(II)

(510 and 511*a*.) [207]In the case of headache, sandal, Kusṭha (*Sassurea Lappa*), Nata (*Tabernaemontana coronaria*), and blue lotus, made up with clarified butter into a poultice are useful; or (*b*) take equal parts of ginger, cardamoms, white lotus-flowers, blue lotus, Prapauṇḍarîka,[119] deodar, and Kusṭha (*Saussurea Lappa*), (511*a*) also Padmaka (*Prunus Puddum*), and *Chôraka (*Trigonella corniculata*), and *make them up* with clarified butter *into* a poultice *as a cure* for headache.

(III)

(511*b*—513*a*.) [10]. . . . . (512) or best clarified butter, boiled with jujubes, may be administered as an errhine, and after the discharge has taken place, clarified butter may also be taken as a drink, ... (513*a*), and when food is taken, it may be taken with treacle.

(IV)

(514—516.) [10](*a*)The root and fruit of the bêl-tree may be administered in the form of an errhine; *or* (*b*) putting together . . . . . (515) the physician may boil *the whole* as a medicated oil, and then administer it as an errhine for the cure of headache; (516) *or* (*c*) . . . . . ., it should be repeatedly given as an errhine.

(V)

(517 and 518*a*.) [10]One part of old oil and the same quantity of Pâtala (*Stereospermum suaveolens*), ... (518*a*) are well-known to make an excellent plaster *to be applied* to the forehead as a remedy against headache.

(VI)

(518*b* and 519.) [10]Salt, ginger, ... (519) . . . . . plumbago-root and Tinduka (*Diospyros embryopteris*), mixed with goat's urine, makes a plaster which cures headache.

[206] The Manuscript reads "16 ślôka." Strictly there are only 12½ ślôka, as verses 509 and 513 are only ½ ślôka each. But as the leaf is so much mutilated, it is just possible that there may have been somewhere an additional half-ślôka, and if so, the full number is thirteen. To these must be added the 3 ślôka of the preceding set of formulae. This produces the total of 16 ślôka, which appears to be what is intended by the original text.—I have succeeded only in tracing the second of these seven formulae. The Manuscript reads "five formulae," but there are really seven. After the fifth formula there is a sectional mark, which seems to show that originally there were given only five formulae, to which afterwards two more appear to have been added.

[207] This double formula is found only in the Chakradatta LXIV, 15[63] in a slight different recension, which adds *Lôha* (aloes) and *Êrakâ* (*Typha angustifolia*) to the *b* formula. The formula in our Manuscript is composed in the well-known awkward and ungrammatical Sanskrit, and as the Chakradatta recension is a good example of its re-cast into good Sanskrit, I may quote it here. It runs as follows: *Nat-ôtpalaṁ chandana-kushṭha-yuktaṁ śirô-rujâyâṁ sa-ghritaḥ pradêhaḥ | prapauṇḍarîkaṁ suradâru kushṭhaṁ yashṭyâhvam=ôh-airakâ-padmaka-chôrakaiś=cha ||*

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(VII)

(520 and 521.) [10] . . . . . .,

Sixteenth Leaf: Reverse.

Kaṇḍîra (*Momordica Charantia*)[208], and root of Mârka (*Eclipta alba*), the three myrobalans[15], *and* seeds of the pungent Indian mustard, (521) mixed with cow's urine, (makes a plaster for the cure of headache, or it may be prepared) with rain-water.

(Three Formulae for the Cure of Coryza[209].)

(I)

(522—523*a*.) [10]Take . . . . . as well as seeds of Kaṇṭakârî (*Solanum xanthocarpum*), and powder them very finely. This makes a most excellent medicine.

(II)

(523*b* and 524*a*.) [210]Vârtâka (*Solanum indicum*), Kulaka (*Trichosanthes dioica*), the three acrids[23], Kulattha (*Dolichos uniflorus*), Aḍhakî (*Cajanus indicus*), and Mudga (*Phaseolus* Mungo) :—(524*a*) if the patient drinks a decoction of these, he gets rid of his nasal catarrh.

(III)

(524*b*.) [211]*The patient may also inhale the fumes produced* from powdered parched grain, well-mixed with clarified butter, and made to burn in a crucible covered with a lid.[212]

(Four Formulae) for the Cure of Toothache.[213]

(1)

(525 and 526*a*.) [10]Having burnt Kaṇḍîra (*Momordica Charantia*)[208] to ashes with

[208] *Kaṇḍîra* is the smaller, muricated variety of Momordica Charantia. See Pharmacographia Indica, Vol. II, pp. 78, 79.

[209] The original text is too much mutilated to be quite certain as to the number of formulae and ślôka. It appears to me, however, that there are three formulae, for a powder, a decoction, and an inhalation respectively. To judge by the trace *pâ*, at the beginning of the 5th line, the original would seem to have counted 3½ (or perhaps only 2½) ślôka, for these three formulae. Most medical works give formulae for powders against coryza, but I have not been able to identify the fragment, here preserved, with any of them. But the two formulae for the decoction and inhalation can be identified with much probability. See the following notes.

[210] The fragment of this formula may, with much probability, be identified with the formula for a decoction given in the Charaka VI, 24[789] (lines 5 and 6), where, in the Nâgarî ed., it runs thus: *Vârtâka-kulaka-vyôsha-kulatth-âḍhaki-mudga-jâḥ | yûshâḥ kapha-ghnam=annaṁ cha śastam=ushṇ-âmbu-sêchanam;* while the Bengâlî ed. reads: *kapha-ghnam=annaṁ vârttâka-kulatth-âḍhaki-mudga-jâḥ | yûshâḥ sa-kulaka-vyôshâḥ śastâs=tôy-ôshṇa-sêvinaḥ.* It occurs, in different variations, in most medical works; e.g., Vangasêna LXVII[779] (v. 77*a*), Ashṭânga Hṛidaya VI, 20[503] (v. 4*a*), Chakradatta LXI, 1[595]. The *Shaḍ-aṅga* decoction, referred to in the last citate is given in the section on the *yakshman* disease, *ibid.*, X, 31[194] Vangasêna X[241] (vv. 33-35).

[211] This fragment can almost certainly be identified with the formula for an inhalation, given, in almost identical terms, in the Charaka VI, 24[787] (l. 19), Vangasêna LXVII[778] (v. 71), Ashṭânga Hṛidaya VI, 20[503] (v. 8*b*), Chakradatta LXI, 13[598], where it runs thus: *athavâ sa-ghṛitân=śaktûn=kṛitvâ mallaka-saṁpuṭê.* In order to understand the formula, the word *pîtvâ* (scl. *dhûmam*) must be supplied from the preceding formula.

[212] The process, indicated in this formula, is thus explained by Śivadâsa in his commentary to the Chakradatta: "powdered parched barley should be placed in a *śarâva* or brazier filled with hot coals and covered over with another *śarâva*. The latter should be provided with a hole. Through this hole, a piece of hollow reed is to be inserted, and the fumes inhaled by means of it."

[213] I count four formulae, but owing to the extremely mutilated condition of the text, the exact number must remain uncertain. For the same reason I have been unable to trace the formulae elsewhere: only one of them (No. III) can be identified with some probability.

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fire, let a wise physician apply it to the root of the teeth, ... (526*a*) . . . . *This* will relieve severe toothache.

(II)

(526*b*—528.) [10](*a*) Cumin-seed, ginger, and baberang . . . . . (527) . . . . . and the set of ten drugs[81], made into a paste with clarified butter, may be given; (528) *or* (*b*) *having boiled* over fire in an iron vessel . . . . . .

(III)

(529.) [214]Nichula (*Barringtonia acutangula*), white mustard, long pepper, and ginger also carbonate of potash, and salt, make a gargle for the cure of toothache.

(IV)

(530 and 531.) [10]Sômarâjî (*Vernonia anthelmintica*), ... (531) . . . and ginger, done carefully into a paste, will make an excellent gargle for the removal of toothache.

(Six Formulae for the Cure of Diseases of the Ear.[215])

(I)

(532 and 533*a*.) [216] . . . . . These should be boiled in clarified butter. (533*a*) With this *preparation* may be filled the ear of a patient who suffers from severe pain in the ear.

(II)

(533*b* and 534*a*.) [217](*a*) In the case of hissing in the ear or noises in the ear, one should fill the ear with pungent oil. (534*a*) (*b*) In the case of noises or deafness the same remedies may be used as in the case of severe pains in the ear.

(III)

(534*b*—537*a*.) [218]Long pepper, root of the bêl tree, Kushṭha (*Saussurea Lappa*), and liquorice, (535) also Mâṁsî (*Nardostachys Jâtamansî*), Vyâghranakha (*Unguis odoratus*),

[214] This formula is probably identical with one which occurs, in a somewhat similar recension, in the Suśruta IV, 22[492] (vv. 18*b*, 19*a*), where it runs as follows: *pippalî-sarshapâṁ ś=ch=aiva nâgaraṁ naichulaṁ phalam | sukh-ôdakêna saṁsṛishṭaṁ kavalaṁ ch=âpi dhârayêt.* In a slightly different form it is found in the Chakradatta LVII, 9[970]: *pippalyaḥ sarshapâḥ śvêtâḥ nâgaraṁ naichulaṁ phalaṁ ; sukh-ôdakêna saṁgṛihya kavaḍaṁ tasya yôjayêt || tataḥ kshâraṁ prayuñjita kriyâḥ sarvâś=cha śitalâḥ.* | In this form the formula approaches more nearly to that in our Manuscript. See also Vangasêna LXV (v. 77)[744].

[215] The original text is too much mutilated to determine with certainty whether there were six or seven formulae. Only two of them (Nos. II and III) I have succeeded in identifying absolutely.

[216] It seems to me probable that this fragmentary formula was practically identical with the double formula given in the Suśruta VI, 21[721] (vv. 16, 17). In the Vangasêna this double formula is broken up into two separate formulae, LXVI, v. 27[762] and v. 42[764]. In the Ashṭanga Hṛidaya VI, 18[499] (v. 15*b*, 16*a*) the second of the two formulae is joined with a third, taken from the Charaka VI, 24[794] (l. 15, 16), to form a new double formula; and in the Chakradatta LX, 10*b* and LX, 11[588] the latter is again broken up into two separate formulae.

[217] This formula is found identically in the Vangasêna LXVI[765] (v. 54). But the same idea is also expressed in the Vangasêna LXVII[762] (v. 22), Suśruta VI, 21[720] (v. 2), and Bhâva Prakâśa II, 4[124], also in the Ashṭânga Hṛidaya VI, 18[499] (v. 22*a*) and Chakradatta LX, 13*b*[589], also Charaka VI, 24[795] (l. 3, 4). See also Suśruta VI, 21[722] (v. 32).

[218] This formula is found only in the Vangasêna LXVI[764] (vv. 48-50). It occurs there in the identical recension, with the only exception of substituting *Aguru* (aloes) for *Rôdhra*.

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Rôdhra (*Symplocos racemosa*), small cardamoms, and deodar:— with a paste made of these *drugs* boil one prastha[9] of oil over a gentle fire.

Seventeenth Leaf : Obverse.

(536). *Then* add the juice of Kêyûra[219] (*Pavonia odorata*) and radishes, mixed with some oleaginous substance.[220] Of this *preparation* pour as much as a pichu[221] into the ear, or use it as an injection. (537*a*) By means of it the most excruciating earache may be quickly relieved.

(IV)

(537*b* and 538*a*.) . . . . . , (538*a*) and oil boiled with the ashes of long pepper is a remedy for ear-diseases.[222]

(V)

(538*b* and 539*a*.) (Another remedy for ear-diseases, entirely wanting.)

(VI)

(539*b*—542*a*.) [223]Take the fat of a cock and boil it with Sthûla (*Artocarpus integrifolia*) and Mâsha (*Phaseolus Roxburghii*), (540) . . . . . (541) Putting all these together, for days . . . . . (542*a*) . . . . . .

(Formulae for the Cure of Various Skin-diseases.)[224]

I.

(542*b*—544.) Kakubha (*Terminalia Arjuna*), oil of Sumanâ (*Jasminum grandiflorum*), Varaṇî (*Crataeva religiosa*), . . . (543) . . . . . These a wise *physician* should boil, (544) and (allow to stand) for seven nights[225], ...

[219] *Kêyûra*, as the name of a drug, is not given in any Sanskrit dictionary, available to me ; nor have I been able to trace it in any medical work, except the Vangasêna. In the sense of 'bracelet,' however, it is a synonym of *Vâlaka*, and the latter is also the name of the drug Pavonia odorata. Accordingly I take *Kêyûra* to be a synonymous name of the latter drug.

[220] On *snêha* or 'oleaginous substances,' see *ante*, Part I, p. 13, note 19.

[221] The following additions may be made to note 9 (*ante*, p. 78) on synonyms for measures. *Pichu*, a kind of grain, is another name for *karsha* ; so is *kiñchit* (fl. 19*a*[7]) and *pâṇitala* (fl. 25*b*[12]). *Sata* is another name for *tulâ* or 100 *pala* (fl. 19*a*[3], *śat-ârdha=tul ârdha*). *Sukti* is a name for 2 *karsha* or ½ *pala*. See notes 263, 265.

[222] Compare with this a long formula for the preparation of *kshâra-taila* or 'oil prepared with vegetable-ashes,' given in the Charaka VI, 24[794], Vangasêna LXVI,[756] (vv. 65-67), Chakradatta LX, 12[588], Ashṭânga Hṛidaya VI, 18[499] (vv. 26-30*a*).

[223] With this fragmentary formula may be compared one in the Suśruta VI, 21[720] (vv. 11*b*, 12*a*), which prescribes the fat of a cock with *Kaṇṭakârî* (Solanum xanthocarpum) and goat's milk ; and another in the Vangasêna LXVI[765] (v. 59) which prescribes pig's fat together with *Mâsha*, liquorice, and the two *Kakôlî* (see *ante*, note 63). See also the formula in the Suśruta VI, 21[720] (v. 6).

[224] Owing to the extensive mutilation of the original text, it is impossible to fix the number of formulae ; but that they all had reference to the cure of various kinds of skin-diseases is evident from the traces still preserved.—On the skin-diseases, see *ante*, note 50.

[225] Compare the two formulae in the Suśruta IV, 10[458] (§§ 3, 4) on skin-diseases. In both the mixture is prescribed to be kept standing for seven nights to macerate.

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(II)

(545 and 546.) . . . . . realgar, Kaṭphala (*Myrica sapida*), leaf-stalk of the lotus . . . . . (546) . . . . . .

(III)

(547 and 548.) Turmeric, red ochre, honey of the small bee, sulphate of iron and rock-salt, ... (548) . . . . . These, boiled with oil, will make an excellent ointment for *the cure of* skin-diseases.

(IV)

(549 and 550.) . . . . . (550) Of these a paste may be made (which may be used as a remedy for) ringworm (and other skin-diseases), after washing *them* with the brine of saline earth.[226]

(V)

(551 and 552.) (Line 11.) . . . with turmeric and bêl . . . .

Seventeenth Leaf : Reverse.

(557.) (Line 3.) . . . . . and Mustâ (*Cyperus rotundus*) . . . .
(558.) (Line 4.) . . . . . let *the patient* eat . . . . . .
(562.) (Line 7.) . . . . . Vatsaka (*Holarrhena antidysenterica*) . . .
(564.) (Line 8.) . . . . made into a paste, (is a remedy for) skin-diseases . . . .
(566.) (Line 9.) . . . . Musta (*Cyperus rotundus*), Rôdhra (*Symplocos racemosa*) . . . . .
(568.) (Line 10.) . . . . . (It cures) itching, exanthematic and pustular (skin-diseases).[227]

(Four) Formulae for the Cure of White Skin-diseases,[228]

in 6 ślôka.

(I and II)

(569.) (Line 11.) . . . . . cures many (skin-diseases).

Eighteenth Leaf : Obverse.

(570.) It relieves (white skin-diseases) : there is no doubt of it.

[226] Compare the formula in the Vangasêna LVII[602] (v. 67).

[227] Compare the formula in the Ashṭânga Hṛidaya IV, 19[419] (v. 68).

[228] Owing to the extensive mutilation of the text, the exact number of the formulae is uncertain. Moreover, I have only been able to identify the third formula. The fourth, though fairly complete in our text, I have not been able to trace satisfactorily.—Of the *sidhma* or 'white skin-diseases,' there are two kinds : the 'greater' or the well-known white leprosy and the 'lesser' or pityriasis ; see Nidâna, p. 175-179.

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(III)

(571 and 572.) [229](*a*)White skin-diseases may be cured by *the application of* oil *prepared* with the ashes of plantain-*stalks*. (*b*) *The ashes of* Apâmârga (*Achyranthes aspera*), prepared in the same way, may also be used; (572) or (*c*) . . . . . *mixed* with hare's blood.

(IV)

(573 and 574.) [230](*a*) The five ingredients consisting of the castor-plant, Tagara (*Tabernæmontana coronaria*), Kushṭha (*Saussurea Lappa*), plumbago-root, and urine; again (*b*) root of Âṭarûshaka (*Adhatoda Vasica*), Shaḍgranthâ (*Acorus Calamus*), and liquorice, (574) also Prapunâḍa (*Cassia Tora*), baberang, rock-salt, Paripêlava (*Cyperus rotundus*), ... and the milky juice of Snuhî (*Euphorbia neriifolia*) make a grand remedy for white skin-diseases.

Seven Formulae for the Cure of Strangury,[231]
in 9 ślôka.

(I)

(575.) [232]Milk should be boiled with treacle, and may then be drunk lukewarm as desired. This has been said by the Aśvins[98] to be a most effective medicine for strangury.

(II)

(576.) [10]A potion may be made of raisins, sugar, and whey. This is declared to be an unfailing medicine for strangury.

(III)

(577.) [233]Make a paste of one aksha[9] of the seeds of Êrvâruka (*Cucumis utilissimus*), this when drunk with vinegar and salt, will cure the patient of strangury.

(IV)

(578.) [234]Twice one aksha[9] of saffron, made into a paste with the juice of raisins, and allowed to stand *in water* for one night, will cure the patient who drinks it, of strangury.

(V)

(579.) [235]A paste made of finely pulverised iron may be drunk with honey. This is said by the Aśvins[98] to be an unfailing medicine for strangury.

[229] The two first alternatives of this formula are found, in another recension, in the Vangasêna LVII[653] (v. 71) and Chakradatta L, 18[601] where *Apâmârga* is mentioned under its synonym *Śikharin*. The first and third alternatives are found, in another recension, in the Charaka VI, 7[541] (line 14). The second alternative, in a different recension, is also found in the Vangasêna LVII[653] (v. 79) and Ashṭânga Hṛidaya IV, 19[419] (v. 75), where *Apâmârga* is mentioned under its synonym *Mayûraka*.

[230] With the second alternative of this formula may be compared one given in the Vangasêna LVII [653] (v. 80).

[231] There is some confusion in the text. The remark which stands at the end of verse 581, should come at the end of verse 583; and the remark which stands there should read *ślôka* instead of *yôga*. For there are seven *yôga* or formulae in nine *ślôka*.

[232] This formula occurs, in a practically identical recension, in the Vangasêna XXXV[497] (v. 29*a*). In a second recension, which adds clarified butter, it is found in the Vangasêna XXXVI[503] (v. 37*b*), Chakradatta XXXIII, 7*b*[388], and Bhâva Prakâśa II, 3[43]. In a third recension, similar to the second, it is given in the Suśruta VI, 58 (v. 40*a*)[383].

[233] This formula is found, in a slightly different recension, in the Vangasêna XXXV[498] (v. 37) and Bhâva Prakâśa II, 3[36], and in a third recension in the Suśruta VI 58 (v. 28)[382] and Chakradatta XXXIII, 1*b*[386].

[234] This formula is found, in another recension, which prescribes honey and only one aksha of saffron, in the Suśruta VI, 58[382] (v. 30). In a third recension, which prescribes no quantity at all, it occurs in the Vangasêna XXXVI[503] (v. 34*b*), Chakradatta XXXIII, 4*a*[387] and Bhâva Prakâśa II, 3[43]. Compare also Ashṭânga Hṛidaya IV, 11[383] (v. 7).

[235] This formula occurs, in a different recension, in the Vangasêna XXXV[499] (v. 48), Chakradatta XXXII, 20*a*[384] and Bhâva Prakâśa II, 3[37]. Compare also Hârîta Saṁhitâ III, 29[313] (l. 8).

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(VI)

(580 and 581.) [10]Kharâśvâ (*Carum Roxburghianum*), asafœtida, Surasa (*Ocimum sanctum*), Hirivêra (*Pavonia odorata*), rasot, roots of plumbago and Trâyamâṇa[37]: —(581) equal parts of these may be taken as a potion with honey. This relieves all pains in the sides and strangury.

(VII)

(582 and 583.) [236](*a*) In any case of strangury water should always be used with a decoction of the roots of Śara (*Saccharum Sara*), Kâsa (*Saccharum spontaneum*), sugar-cane, Darbha (*Poa cynosuroides*), Vîraṇa (*Andropogon muricatus*)[121], and Gôkshura (*Tribulus terrestris*); (583) or (*b*) *the patient* may drink a potion of safflower, or of rice-water, or of honey-water; or (*c*) a milk-clyster, as prescribed[237], may be administered, or sudorific applications may be made.

(A Formula for the Cure of Epistaxis.[238])

(584.) [10]In the case of bleeding from the nose *the application of* a liquid errhine[239] is recommended, *which may be made* with raisins, sugar-cane, the fresh juice of Dûrvâ (*Cynodon dactylon*), conch-shell, red-ochre, and (white) sandal.

(Four Formulae for the Cure of Inflammation.)

(I)

(585.) [240](*a*)To one who suffers from an inflammation radishes, boiled in water and butter-milk, may be given; or (*b*) he may eat chebulic myrobalans with treacle, or (*c*) dry ginger with treacle.

(II)

(586.) [241](*a*)For the purpose of reducing an inflammation, *the patient* should drink Punarnavâ (*Boerhaavia diffusa*), deodar, and old ginger, with milk, for three days; (587) *or* (*b*) he should drink chebulic myrobalan, deodar, ginger, and Punarnavâ (*Boerhaavia diffusa*) with cow's urine. After digestion, he should bathe, and may then be given milk to drink.

(III)

(588 and 589) [10]Take three pala[9] of chebulic myrobalans, and one pala each of the three acrids[23], also one karsha each of (honey and) oil, and half a tulâ of treacle. (589)

[236] There is no formula like this elsewhere, but the substance of it is found incorporated in many formulae, such as Vangasêna XXXV (vv. 17, 43)[496], XXXVI (v. 48)[504], Ashṭânga Hṛidaya IV, 11[383] (vv. 6, 22), Bhâva Prakâśa II, 3[34].

[237] The milk-clyster, the prescription of which is here referred to, probably stood on the lost twentieth or twenty-first leaves. Those leaves contained a portion of the fifth chapter which treats of the preparation of clysters.

[238] Neither this nor the following heading is found in the original text, where all the formulae, referring to epistaxis, inflammation and emesis are lumped together under the heading for emesis. See note 242.

[239] *Avapîḍa* or 'liquid errhine' is a kind of *śirô-virêchana*; see *ante*, Part I, p 22, note 75. It consists of pungent drugs, dropped into the nose. When blown in, in the form of powder, the errhine is called *pradhamana*. See Dutt's Hindu Materia Medica, p. 17; Ashṭânga Hṛidaya I, 20 (v. 7*b*)[125].

[240] I have only been able to trace the second and third alternatives, in slightly different recensions, in the Charaka VI, 17[662] (l. 18), Vangasêna XLI[567] (vv. 69*b*, 80*a*), Chakradatta XXXIX, 9*b*, 10*a*[433], Ashṭânga Hṛidaya IV, 17[410] (v. 5*b*).

[241] Only the second alternative of this formula, in a different recension, is found in the Charaka VI, 17[662] (l. 7, 8). Compare, however, similar formulae in the Ashṭânga Hṛidaya IV, 17[410] (v. 2*b*), Vangasêna XLI[568] (vv. 39, 56, 72) and Chakradatta XXXIX, 5[432], 8*c*[433].

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These make the boluses called after Agasti, and may be taken after one's meal. They serve to relieve inflammation, piles, chronic diarrhœa, cough, and retention of discharges.

(IV)

(590—592.) [10](*a*) *Mix* equal parts of the three myrobalans[15], Musta (*Cyperus rotundus*), and baberang;

Eighteenth Leaf: Reverse.

also equal parts of . . . . . and pulverized iron, and take them as a linctus *made* with honey and clarified butter. (591) Follow this up with a draught of milk and, after digestion, make another meal of milk; or drink a double quantity of urine and one kuḍava of milk; (592) or take a drink *made* of the three acrids[23], or of cow's urine, as a purgative. (*b*) Barley-dishes, game, spirits of sugar-cane, and hot vapour baths are also remedies for inflammation.

(Five) Formulae for the Cure of Emesis,

in five ślôka.[242]

(I)

(593.) [243]In a case of emesis a patient who suffers from thirst and internal heat should drink rice-water with pomegranate, liquorice, Rôdhra (*Symplocos racemosa*), calyxes of the banyan-tree, sugar, and honey.

(II)

(594.) [244]Or he may, in a case of emesis, take a linctus made, with honey, from the kernel of jujubes, galena, sugar, grains of long pepper, fried paddy, and bees' excrement.

(III)

(595*a*.) [245]*A linctus*, made of the powder of mango-kernels with water, serves also as a remedy for morbid thirst, emesis, and acute diarrhœa.

(IV)

(595*b* and 596*a*.) [246](*a*) Sprouts of the citron and jâman trees, sugar, and honey may be taken as a linctus, in a case of emesis; (596*a*) or (*b*) they may be taken as a draught when squashed in cold water.

[242] The original has "14 Ślôka," which number is made up by counting together all the verses from 584 to 597, comprising three distinct sets of formulae. See note 238.

[243] This formula is only found in the Vangasêna XVII[203] (v. 69), and Chakradatta XVI, 11[240], though in a different recension.

[244] This formula is found, in a different recension, in the Charaka VI, 21[748] (l. 1). In a third recension, omitting galena, it occurs in the Ashṭânga Ḥridaya IV, 6[247] (v. 16*b*). In a fourth recension substituting emblic myrobalan for galena, and omitting fried paddy, it occurs in the Vangasêna XVII[305] (v. 46) and Chakradatta XV, 20[735]. In the Suśruta VI, 49[848] it is broken up into two separate formulae, verses 28*a* and 30*b*, the former of which is also given in the Vangasêna XVII[303] (v. 25*a*).

[245] There is no formula like this anywhere; but compare Vangasêna XVII[305] (v. 57*a*).

[246] There is no formula like this elsewhere; but the second alternative agrees substantially with the Charaka VI, 21[748] (l. 4, 5) and Vangasêna XVII[305] (vv. 54, 58).

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(V)

(596*b* and 597.) [247](*a*) In a case of emesis *the patient* may eat fried paddy mixed with honey; or (*b*) chebulic myrobalan with small bees' honey; (597) or (*c*) he may eat wood-apples with the three acrids[23]; or (*d*) he may drink them with split-Mudga (*Phaseolus Mungo*) steeped in water; or (*e*) he may drink a paste of (white) sandal with the juice of emblic myrobalans.

(Three) Formulae for the Relief of Morbid Thirst.

(I)

(598 and 599*a*.) [248](*a*) In a case of morbid thirst grains of red rice with blue lotus and galena, roasted iron filings, honey, raisins, dates, and Parûshaka (*Grewia asiatica*) should be boiled in water, and, when cool, may be taken as a draught; (*b*) also sugared water and milk *may be taken.*

(II)

(599*b*—601*a*.) [10]Take equal parts of sugar, baberang, liquorice, long pepper, with emblic myrobalan and rock-salt, (600) clarified butter, honey, chebulic myrobalan, and oil, and sixteen parts of powdered parched grain, and drink *the whole* with water as a refreshing medicine, (601*a*) which cures morbid thirst, abdominal tumours, fever, and piles, acts as an aphrodisiac, and relieves chronic diarrhœa.

(III)

(601*b* and 602*a*.) [249](*a*) Cold plasters *may be used*, or (*b*) cold *draughts of* broth of game or of the juice of the drugs of the Madhura-class[250]; (602*a*) or (*c*) poultices may be applied to the head, made of emblic myrobalan, pomegranates, hog-plums, and citrons.

(Six) Formulae for the Relief of Morbid Secretion of Urine,

(in 5) ślôka (and 1 pâda).

(I)

(603.) [251](*a*) Any one who suffers from morbid secretion of urine, should drink a

[247] The first alternative of this formula does not occur, in this form, elsewhere. The second alternative, in another recension, is found in the Vangasêna XVII[303] (v. 23*a*) and Chakradatta XV, 7*a*[233], and, in a third recension, in the Ashṭânga Hṛidaya IV, 6[347] (v. 17*a*). The third, fourth and fifth alternatives are found in another recension in the Suśruta VI, 49[848] (v. 27*b* and 30*a*) and Ashṭânga Hṛidaya IV, 6[347] (vv. 16*a* and 21*a*). The fifth alternative also occurs, in a different recension, in the Charaka VI, 21[748] (l. 12), and in a third recension, in the Vangasêna XVII[303] (v. 19) and Chakradatta XV, 5*a*[232].

[248] The first part of this formula is found only in the Charaka VI, 22[754] (l. 11, 12), though in another recension. The second part, in this form, I cannot trace elsewhere.

[249] There is no formula like this elsewhere. Compare, however, Charaka VI, 22[753] (l. 11, 15, 20, 23, 24), Ashṭânga Hṛidaya IV, 6[349] (v. 63, 69), and similar directions.

[250] The Madhura-class is the same as the Jîvanîya-class, for which see *ante*, note 82.

[251] This formula occurs, in a practically identical form, in the Charaka VI, 6[325] (l. 22, 23). The only exception is that the latter reads *dârvîṁ surâhvaṁ, i.e.*, 'Dârvî (Indian barberry) and deodar,' thus making four ingredients instead of three. But the true reading might be *dârvîṁ surâhvâṁ i.e.*, 'the Dârvî which is called divine,' that is, 'deodar' or '*suradâru*.' This, indeed, is the reading of the Bengâlî recension (*ib.*, VI, 6, verse 25[172]). The smaller Petersburg dictionary gives 'deodar' as an unsupported meaning of Dârvî. Both the Ashṭânga Hṛidaya IV, 12[387] (vv. 5*b*, 6*a*,) and the Vangasêna XXXVIII[321] (v. 57*a* and v. 58*b*) give the formula in two different recensions which, however, agree in prescribing four ingredients, including Indian barberry and deodar. The Suśruta IV, 11[443] (§ 4) also, in a fourth recension, prescribes four ingredients, but substitutes *Viśâlâ* (Citrullus Colocynthis) for *Dârvî* (Indian barberry). On the other hand, the Chakradatta gives both versions, with three ingredients as well as with four: in XXXV, 11[402] it gives our formula, in a fifth recension, with its three ingredients (deodar, the three myrobalans and Musta), while in XXXV, 13*b*[402] it gives the first part of our formula (identical with the Vangasêna recension) with four ingredients, adding Indian barberry or Dârvî to the other three. There can hardly be a doubt, but that the shorter form of the formula, as given in our Manuscript, is the original, and that *Surâhva-dâru* was afterwards expanded into *Surâhva* and *Dârvî*.

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decoction of deodar, the three myrobalans[15], and Musta (*Cyperus rotundus*); or (*b*) he may take a draught of turmeric, *made* with the juice of emblic myrobalans mixed with honey.

(II)

(604.) [252](*a*)In every kind of morbid secretion of urine a draught may be taken of turmeric with the juice of emblic myrobalans; or (*b*) a cooling draught of honey with (powdered parched) barley macerated in the urine of cows.

(III)

(605.) [253]Preparations of barley-dishes, spirits of sugar-cane, flesh or broth of wild animals, the three myrobalans[15], and honey, with the exclusion of anything astringent, bitter, or acrid, are remedies for morbid secretion of urine.

(IV)

(606.) [10]Decoctions made of turmeric, nîm, Darbha (*Poa cynosuroides*), ginger, Kakubha (*Terminalia Arjuna*) with milk, and Chavya (*Piper Chaba*), also of Kushṭha (*Saussurea Lappa*), Śyâmâka (*Panicum frumentaceum*)[254], Pâṭhâ (*Stephania hernandifolia*), and cardamoms *are beneficial* to sufferers from morbid secretion of urine due to *vitiated* phlegm.

(V)

(607.) [10]In a case of mordid secretion of urine due to *vitiated* bile, decoctions made of Sallakî (*Boswellia serrata*), liquorice, emblic myrobalan, Śvadaṁshṭrâ (*Tribulus terrestris*), Khadira (*Acacia Catechu*), various kinds of urine, Kaṭabhî (*Clitorea ternatea*), milk, butter-milk, oil, and medicated liquors[199] are beneficial.

(VI)

(608*a*.) [10]In all cases of morbid secretion of urine the patient may use a linctus made of the Tiktaka[255] powder with honey.

(Four Formulae) for the Treatment of Erysipelas,

in 5 ślôka and 1 pâda.

(I)

(608*b* and 609.) [256]The first remedy to be used in the case of erysipelas is blood-letting, (609) purgatives, emetics, styptics made of cooling substances, dieting with

[252] There is no formula like this anywhere else. With regard to the second part, however, may be compared the directions in the Charaka VI, 6^{525} (l. 18), Vangasêna XXXVIII[522] (v. 62*a*), and Ashṭânga Hṛidaya IV, 12^{388} (v. 10*b*).

[253] This formula is not found elsewhere; though its substance is contained in the directions, given in the Charaka VI, 6^{525} (l. 8-15), Suśruta IV, 11^{452} (§ 2, 3, 7), Vangasêna XXXVIII[520] (vv. 41, 42), Ashṭânga Hṛidaya IV, 12^{388} (vv. 10-13), Chakradatta XXXV, $2b^{399}$. There is, however, a curious discrepancy; in our Manuscript astringent, bitter and acrid drugs are excluded, while in all the other works *tikta-śâka* or 'bitter' drugs (of the *tikta-gaṇa*, such as *Paṭôla* or Trichosanthes dioica), and in the Suśruta, also *kashâya* or 'astringent drugs' (such as *Vaṭa-śuṅga* or sprouts of the Ficus bengalensis) are expressly prescribed. There are, however, here discrepancies in those works themselves; *e.g.*, the Suśruta prescribes the flesh of *ânûpa* or 'marsh-animals' (such as the buffalo), while the Vangasêna expressly forbids it.—By *yavânna-vikṛiti* or 'preparations of barley-dishes' are meant *apûpa* or 'cakes,' *saktu* or 'flour' (of parched barley), *vâṭya* or 'parched barley,' etc.

[254] *Śyâmaika* I take to be merely a various, or perhaps wrongly spelled, form of *Śyâmâka*.

[255] The Tiktaka powder will be found, *ante*, p. 84, and in the text, p. 29, verses 56-58*a*.

[256] The substance of this formula is found in the Charaka VI, 12, lines 16, 19^{609} and lines $2\text{-}4^{601}$; also Vangasêna LX[691] (v. 26), Chakradatta LIII, 1^{532}; also Ashṭânga Hṛidaya IV, 18^{412} (v. 1).

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bitter herbs, and *applying* plasters made of lentils or the common chickpea ground with milk.

Nineteenth Leaf: Obverse.

(I)

(610 and 611.) [257]Plasters and douches are also recommended, made with . . . . . Śâdvala (*Cynodon dactylon*), Vîrâ (*Desmodium gangeticum*), liquorice, madder, Vêtasa (*Calamus Rotang*), blue lotus, Kêsara (*Mesua ferrea*), (611) Jîvanîya (*Dendrobium multicaule*), Palâśa (*Butea frondosa*), and . . . . . , ground in clarified butter, water, or milk.

(III)

(612.) [258]A decoction made of turpeth-root, the three myrobalans[15], nîm, ... , Pîlu (*Salvadora persica*), and ginger, and mixed with treacle, is a cure for erysipelas and fever.

(IV)

(613.) [259]The Mahâtikta clarified butter[260], likewise the ingredients of the Tiktaka powder[255] boiled in clarified butter, may be taken as a draught for the cure of erysipelas and fever.

(Three Formulae for the Cure of Morbid Palor and Jaundice.)

(I)

(614.) [10]In the case of jaundice and morbid palor, if the patient is feverish, he should take a draught of the Mûrvâdya decoction[261], or of turmeric mixed with cow's urine, or of the rind of pomegranate together with both the latter..

[257] This formula is not found elsewhere; but there are numerous similar formulae for the preparation of plasters and douches in all medical works; *e.g.*, Charaka VI, 11, pages 603 and 604.

[258] There is no formula exactly like this elsewhere; but compare Charaka VI, 11[602] (l. 11, 12), Chakradatta LIII, 3*a*[535], Vangasêna LX[691] (v. 28).

[259] There is no formula like this elsewhere; but both, the Charaka VI, 11[602] (l. 5) and the Ashṭânga Hṛidaya IV, 18[413] (vv. 9, 22), also prescribe the Mahâtiktaka clarified butter.

[260] The Mahâtikta clarified butter will be found, *ante*, p. 93, and in the text, p. 33, verses 137-143.

[261] The construction of this formula is somewhat awkward. I take *pûrv-âdyam* to be a clerical error for *mûrv-âdyam*. The term *mûrvâdya* means "a series of drugs, commencing with *Mûrvâ* (Sanseviera zeylanica)." There is no series of drugs, so far as I know, called by this term, but there is a *ghṛita*, or medicated clarified butter, called *mûrvâdya*, the ingredients of which commence with *Mûrvâ*. It is nowhere mentioned in our Manuscript, as now extant; but it is given in the Vangasêna VIII[208] (vv. 30, 31), as a remedy for morbid palor. I am inclined to believe that it is this series of ingredients which is here referred to under the term *mûrvâdya*, though it is here prescribed to be used as a decoction, not as a medicated clarified butter. All its ingredients, with a number of additional ones, occur in the *Mahâtiktaka* clarified butter (*ante*, note 260), which in the Ashṭânga Hṛidaya IV, 16[407] (v. 1), is expressly prescribed for the cure of morbid palor. It may be noted, that in the third formula (v. 617) two other powders are similarly quoted, the *Ayôrajîya* and the *Mustâdya*. The former will be found, *ante*, page 83 (text, page 28, vv. 43-55), and the latter, though under the name *Tiktaka* powder, *ante*, p. 84 (text, page 29, vv. 56-58*a*). The *Tiktaka* powder commences with *Musta*, and may, therefore, also be called *Mustâdya*. The coincidence of *Mustâdya* and *Mûrvâdya* with *Tiktaka* or *Mahâtiktaka* is noteworthy. There is also a *Tiktaka* clarified butter (see *ante*, p. 33) which practically agrees with the *Mûrvâdya*, except that it substitutes *Nimva* for *Mûrvâ*. Finally it may be noted that in all three formulae of the *Tiktaka* or *Mustâdya* powder, the *Ayôrajîya* powder, and the *Mahâtiktaka* (or *Mûrvâdya*) clarified butter, morbid palor (*pâṇḍu-rôga*) and jaundice (*kâmalâ*) are mentioned among the diseases, for which they are intended. There is a *Mustâdya* set of drugs given in the Suśruta I, 38[143] (§ 49), but this is not likely to be referred to here.

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(II)

(615 and 616*a*.) [262]Take one prastha[9] each of long pepper and raisins, and boil them in one drôṇa *of water* with the juice of emblic myrobalans, half a hundred pala[263] of sugar, liquorice, ginger, bamboo-manna, and Kaṭphala (*Myrica sapida*). (616*a*) Then while still warm, mix *in it* one prastha of honey, and drink of it half a pala *at a time*.

(III)

(616*a* and 617.) [10](*a*)One who suffers from jaundice and morbid palor may make use of long pepper; (617) or (*b*) of the Mustâdya *powder*[261]; or (*c*) of a milky enema[237]; or (*d*) of barley-dishes, game and honey. (*e*)He may also take the Ayôrajîya *powder*[261], and (*f*) *generally* adopt the treatments prescribed in the case of fever due to *vitiated* bile.

THE FIFTH CHAPTER: FORMULAE FOR ENEMAS.

(I) THE AŚVAGANDHÂ Enema of the Aśvins,[264]

in 7 ślôka and 1 pâda.

(618—625*a*.) Furthermore I shall explain a preparation for the promotion of strength and *healthy* colour, by which the muscles are made to grow and strength is produced. (619) *Take* twenty-five pala[9] of the roots of Aśvagandhâ (*Withania somnifera*), and cutting them into pieces, let them be boiled in a cooking-pot. (620) When the liquid is found to be reduced to the fourth part *of the original quantity*, take it off *the fire*, and having strained it, decant it into an iron-vessel. (621) Into this decoction a wise physician should introduce the *following* drugs: all those of the Jîvanîya-class[82], powdered sugar, (622), one prasṛita[9] each of honey, clarified butter, and powdered long pepper, and a little salt.[265] He should then stir the whole well with a ladle, (623) and having poured it into a flawless bladder, he should proceed to administer it as an enema either once or twice or three times. (624) When the injection has retroverted, a douche of warm water should be applied, after which a meal of cooked red-rice may be taken, (625*a*) with milk or with the broth of game.

(II) Another AŚVAGANDHÂ Enema,[264]

in 1 ślôka and 1 pâda.

(625*b* and 626.) (*a*) *The Aśvagandhâ roots* boiled in clarified butter *only* with

[262] This formula, in another recension, making it to be a formula for a linctus, is only found in the Ashṭâṅga Hṛidaya IV, 16[408] (vv. 29*b*-31). It reads, however, *dvi-palam* for *kaṭphalam*.

[263] *Śata* is here clearly used as a term of measure; meaning '100 pala.' *Śat-ârdha* or 'half a śata,' therefore, is half a *tulâ* (see *ante*, note 9); and the latter term is actually used in the recension of the Ashṭâṅga Hṛidaya (see note 262). *Śata* is used, in the same sense, in verses 277, 280, 480; and may have that meaning wherever it occurs; see verses 15, 104. See note 221.

[264] This and the following formulae I have not been able to trace elsewhere. The directions respecting the after-treatment of the patient (in verse 624), however, are found substantially alike in most medical works; *e.g.*, in the Charaka VIII, 3[213] (l. 10), Suśruta IV, 37[576] (v. 109*b*, 110*a*), Ashṭâṅga Hṛidaya I, 13[129] (v. 50*b*, 51*a*).

[265] *Kiñchid-lavaṇikam*, lit. 'mixed with a little salt.' This shows how *kiñchit* came to be used as a term for the small measure of a *karsha*. The Vangasêna I[19] (v. 98*b*) alone gives *kiñchit* as a synonym of *karsha*. The Bhâva Prakâśa I. 2[72] has *kiñchit-pâni*. See note 221.

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liquorice, may also be used as an oily enema[110]; (588) or (*b*) again an oily enema may be made *of them* by boiling *them* in clarified butter with the Jîvanîya-class[82] of drugs. *The application of* these causes the muscles to grow, and prevents emaciation.

(III) The RÂSNÂDYA Enema,[266]

in 5 ślôka and 1 pâda.

(627—632*a*.) Take *Râsnâ (*Vanda Roxburghii*), Agnimantha (*Premna integrifolia*), Pâṭali (*Stereospermum suaveolens*), Syônâka (*Oroxylum indicum*), Kârshmarya (*Gmelina arborea*), and Nidigdhikâ (*Solanum xanthocarpum*), together with Râjavṛiksha (*Cassia Fistula*), Sâlaparṇî (*Desmodium gangeticum*), Pṛiśniparṇî (*Uraria logopodioides*), and Vṛihatî (*Solanum indicum*). (628) The roots of these plants should always be taken, and the root of the castor-plant may be added. Two pala[9] is the quantity to be taken of each of them, and they must be decocted in one drôṇa of water. (629) When the decoction is reduced to one quarter, pastes should be thrown in of finely powdered Kuṣṭha (*Saussurea Lappa*), liquorice, and the yellow kind of mustard.[267] (630) Let also

Nineteenth Leaf: Reverse.

pastes be added of . . . . . and of liquorice. This preparation promotes health, good spirits, *good* digestion, vigour, strength, and *long* life, and gives virility to the exhausted. (631) It is beneficial in the case of nervous diseases, ... loss of appetite, barrenness, and any extensive or inveterate disorder; (632*a*) of morbid secretion of urine, itch, wounds and defects of the womb; of morbid pallor, piles, and chronic diarrhœa.

(IV) The HAVUSHÂ Enema,[268]

in 5 ślôka.

(633—637.) The Havushâ enema which the royal sage, the self-controlled Suprabha, has composed in âryâ-verses,—explain to me that *preparation*, the most productive of comfort! (634) Make a mixture of habush, castor-plant seeds[269], carbonate of potash, water, and rock-salt, of the *following* quantities respectively, a prasṛita, a prasṛita, a prastha, a prastha, and half a pala; (635) but the salt should be withheld

[266] I have not been able to trace this formula elsewhere. In the Charaka VIII, 10[950], however, there are three sets of ingredients given for three enemas to be used in the case of bilious diseases. The first of these (*ibid.*, lines 7, 8) substantially agrees with the set of ingredients in our formula (v. 627). Both give ten ingredients, but the Charaka substitutes *Vilva* for *Râsnâ* and omits *Râjavṛiksha*. The same series of drugs enters into the formation of many formulae; see, *e.g.*, the Chyavana-prâśa clarified butter; see *ante*, p. 36, verse 188; also Charaka VI, 1[427] (l. 10, 11), VI [434] (l. 13, 14), also I, 2[24] (l 1, 2), I, 4[24] (l. 15-17).

[267] This is the well-known "Indian mustard" (*Brassica juncea*), the seeds of which have a light reddish brown colour, and when powdered are of a very bright rich yellow. See Pharmacographia Indica I, p. 125.

[268] I have not been able to trace this formula elsewhere. The Charaka VIII, 8[934] (l. 10, 11) has a formula called *Havushâkhya nirûha*, but with the exception of Habush and rock-salt, all ingredients differ as well as the quantities. Another recension of the Charaka formula will be found in the Vangasêna LXXX[1037] (v. 176), and Śârngadhara III, 6[268] (v. 33), where it is called the "Yâpana" enema; see below note 271. The Suśruta IV, 38[986] (v. 91), Vangasêna LXXX,[1035] (v. 152), Śârngadhara III, 6[266] (v. 18) also have a formula which contains habush, castor-plant-seeds and rock-salt, in addition to three different ingredients.

[269] The reading *vakshaṇa* is uncertain; nor is the word given in any dictionary. I take it to mean the castor-plant, as it is a synonym of *vardhamânaka*. The roots and seeds of the castor-plant are favorite ingredients in enemas.

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till *all* the water is evaporated; when the boiling is finished, strain *the mixture*, and stir it up with the salt in clarified butter. (636) To men who care above all for comfort, whose vigour is departed, who suffer of constipation of the faeces, this enema should be administered all at once in a tepid state. (637) Food in moderation should be taken at proper times, and *all* indulgence avoided, but no avoidance *of any particular food* is needed. It is a *preparation* which promotes good spirits, digestion, vigour, strength, virile power and long life.

(V) The MADHUTAILÔDAKA or YAVANA Enema,[270] in 3 ślôka.

(638—640.) Take equal quantities of honey and oil, and of tepid water a quantity equal to both, and *add* one karsha of dill and half a karsha of rock-salt. (639) This is a particularly excellent enema, which promotes the appetite, the muscular tone, and the bulk and strength of the body, and is designated a Yavana (or 'warding off.') (640) Enjoying a woman, riding, athletic exercise, and *the use of* cold water may be indulged in at pleasure, when this enema has been administered.

(VI) (The SARVASÂDHAKA Enema.[10])

(641.) Instead of oil clarified butter may be taken, and milk instead of water. The rest remains the same as before. This is the Sarva-sâdhaka (or 'universal-cure') enema.

(VI) The TAILÂDYA or YÂVANA Enema,[271] in 3 ślôka.

(642—644.) Take equal quantities of honey and oil, and of *Râsnâ (*Vanda Roxburghii*) a quantity equal to both; and *add* one karsha each of dill and of long pepper, (643) also a paste of liquorice, and half a karsha of rock-salt.[47] This enema promotes the muscular tone, bodily strength and bulk, and the appetite. (644) It causes no trouble and wards off *diseases*[271]; it is an aphrodisiac, and imparts vigour and strength. It cures alvus coacta and strangury, abdominal tumours, morbid secretion of urine, hæmorrhoids, and scrotal enlargements.[111]

(VII) (The PICHCHHÂ Enema.[272])

(645—649.) Having wrapped up fresh flowers of the Śâlmalî (*Bombax Malabaricum*)

[270] The first name means 'the enema made of honey, oil and water.' On *yavana*, see note 271. The formula is not found elsewhere. On the other hand, a *madhu-tailika* or 'an enema made of honey and oil' only is found in most medical works; *e.g.*, in the Suśruta IV, 38^{886} (vv. 98, 99), Vangasêna LXXX^{1037} (vv. 168, 169 and vv. 171-173), Ashṭânga Hṛidaya V, 4^{444} (vv. 27*b*, 28). This formula, however, may have been in the missing portion of this chapter.

[271] I cannot trace this formula elsewhere. The name means 'the enema made of oil and other things.' In verse 644 the enema is said to be a *yâvana* or 'warding-off' agent. Most medical works give an enema under the name of *yâpana*, of which *yâvana* might be a prakṛitized form. The similarity of the names suggests an identity, though the terms have appropriate meanings of their own; for *yâpana* means 'alleviating,' while *yâvana* or *yavana* (as spelled in v. 639) means 'warding-off.' A *yâpana* formula is given in the Vangasêna LXXX^{1037} (v. 176), Śârngadhara III, 6^{268} (v. 33), Bhâva Prakâśa I, 2^{129}, and Ashṭânga Hṛidaya V, 4^{444} (v. 30); another in the Ashṭânga Hṛidaya V, 4^{444} (v. 29). On *yâpana* as a *paryâya-śabda* or 'synonym' of *nirûha* or *âsthâpana*, see Suśruta IV, 35^{860} (§12). All these formulae are of a very different composition from the *yavana* and *yâvana* formulae, given in our Manuscript.

[272] The name of this formula was on the missing twentieth leaf. It is supplied from the parallel recensions. *Pichchhâ* is a synonym of *Sâlmalî*, from which, as the initial ingredient the formula is named; see *ante*, note 25. The concluding

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in fresh Kuśa-grass (*Foa cynosuroides*), and plastered them over with black earth[357], roast them in a fire of cow-dung. (646) When the earth is seen to have become thoroughly baked, take out the Śâlmalî flowers, and having pounded them in a mortar, stir up in boiling milk (647) a quantity *of the powder*, equal to a mushṭi.[9] Then having greased this preparation moderately with oil and clarified butter, and mixed it with a paste of liquorice, (648) inject the enema into the body after greasing it, and when it has retroverted, (the patient should bathe and then partake of milk or the broth of game. (649) This is an enema which, acting as a purgative and sustaining remedy, quickly overcomes bilious diarrhœa, fever, inflammation, abdominal tumours, indigestion, and chronic diarrhœa, even when *these diseases* have assumed a very severe form).

Twenty-second Leaf: Obverse.

(THE SIXTH CHAPTER: FORMULAE FOR TONICS.[273])

(I)

(Prose 715.) [274]Counselling *with reference to the acquisition of health and strength*, the blessed Âtrêya said: "caution in diet is of three-fold, *but* abstinence from sexual intercourse is of four-fold value."

(II) (The PIPPALÎ-VARDHAMÂNA Tonic.[275])

(Verses 716—737*a*.) What are the virtues, the effect, and the power of the

portion, in brackets, *i.e.*, verses 648*b* and 649, is supplied from, the very similar recension in the Charaka VI, 10[489], where the text runs as follows: *snâtvâ bhuṅjîta payasâ jâṅgalânâṁ rasêna vâ* ‖ 648*b* ‖ *pittâtisâra-jvara-śôtha-gulma-âjîrṇâtisâra-grahaṇî-pradôshân* | *jayaty=ayaṁ śighram=atipravṛiddhân=virêchan-âsthâpanayôś=cha vastiḥ* ‖ 649 ‖ These verses must have commenced the obverse side of the missing twentieth leaf. A third very similar recension is given in the Ashṭânga Hṛidaya IV, 9[574] (vv. 72*b*-75). A fourth, rather different recension, occurs in the Vangasêna III[92] (vv. 128-130), and a fifth, in the Suśruta VI, 40[792] (vv. 134-136*a*).

[273] *Rasâyana* is commonly translated by 'tonic' or 'alterative tonic' medicine. See Dutt's Hindu Materia Medica, p. 6. I have adopted the term, though it is not an exact equivalent of *rasâyana*. According to the Charaka IV, 1[429] remedial agents (*bhêshaja*) are of two kinds: 1, *svasthasya ôjas-kara* or 'promoting the vital power of the healthy' (see *ante*, p. 12, note 12), and 2, *ârttasya rôga-nut* or 'curing the diseases of the suffering.' The former has two sub-divisions: a, *rasâyana* or 'tonics' and b, *vṛishya* or 'aphrodisiacs.' Hence there are three great classes of medicines: 1, *rasâyana*, 2, *vṛishya*, 3, *rôganut*. See *infra*, verse 951. The *vṛishya* or 'aphrodisiacs' are treated of in the eighth chapter. A *rasâyana* is described thus in the Charaka: "It serves to promote length of life, memory, intellect, youthful vigour, high spirits, healthy colour, good voice, highmindedness, strength of the body and the senses, propriety of speech, polite manners, and handsome appearance. It is called *rasâyana*, because it has a beneficial effect on *rasa* or 'chyle' and the other elements of the body." The same description is given in the Ashṭânga Hṛidaya VI, 39[562] (vv. 1, 2). The Śârngadhara I, 4[21] (v. 13) defines it shortly as *jarâ-vyâdhinâśanam* or 'that which prevents decay and cures disease.' The word is derived from *rasa* or 'chyle,' and *âyana* or 'producing.' On *rasa* and the seven 'elements,' see *ante*, p. 15, note 32.

[274] This passage appears to be in prose; at least I am not able to discover in the existing fragment any indication of scansion.

[275] This formula is not found in any other medical work. In a much simpler and more convenient form the graduated treatment with long pepper, prescribed in it, is found in the formula, given below, in verses 749-752, and this latter formula is met with in most medical works; see the references in note 285. In the present case, the patient is to take one long pepper on the first day, and then for one hundred consecutive days the dose is to be increased by one pepper every day, so that on the hundredth day the patient will take one hundred at one dose. Then the dose is to be gradually reduced, by one pepper daily, till it is finally omitted. After every dose milk is to be taken, and at the end of the whole course, a milk-diet is to be observed for one week, for another, a diet of pulse, rice and broth, and for a third week, of meat and other things. The whole course of treatment thus occupies 100+100+21, or 221 days. During the actual continuance of the treatment the patient is to stop inside his house and avoid exposure to draughts. The inconveniences of this treatment would seem to have led to its disuse.

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Pippalî-vardhamâna (or 'progressively increasing long-pepper') *tonic*, that I shall *now* set forth in due order out of desire for the welfare of the people. (717) Having taken a draught of this ambrosia, no man ever repents of it; for it leads to the attainment of one's object with the certainty of an emblic myrobalan on the *palm of the* hand[276]. (718) Hence one who is anxious to promote prosperity, health, procreation, and intelligence, should administer this auspicious and life-prolonging alterative tonic. (719) Having taken a draught of oil or clarified butter medicated with the drugs of the Jîvanîya-class[82], and *thereupon* vomited and purged, and having thus been thoroughly cleansed, one may then, at the proper time, on an auspicious day, commence *the treatment*. (720) When the moon is in conjunction with *any of the asterisms* Punarvasu, Pushya, Śravaṇa, Śravishṭhâ, the three Uttara[277], and Hasta, (721) after having fasted, washed one's head, put on clean clothes, repressed one's sensuous desires, and worshipped the Dêvatâs and Brâhmans, one should eat one long pepper. (722) Afterwards one should drink some milk from a cow or goat; and when this is digested, one may eat rice cooked with milk. (723) In this way a man should go on eating *long pepper*, increasing *the number* regularly *by one* each day, until the hundred is completed as well as the decrescent course[278]. (724) Then at the end of the decrescent course one should, as a rule, for seven nights (*i.e.*, one week) make one's meal, severally, of rice cooked with milk, and then of rice cooked with pulse and broth.[279] (725) In the third period of seven nights he may then partake of flesh of game and sweet juices, and drink water which has been boiled and cooled and mixed with something beneficial. (276) He should always stop in a place protected from draught, and avoid every thing unsuitable. He may then in due order add to his diet emblic myrobalans, and, for something sour, (727) the sour juice of tamarind or pomegranates; he should also regularly take a bath. By this treatment a person will speedily gain robust health; (728) a woman will take conception, and even a barren woman will become fruitful. By it leucodermic diseases, phthysis, malignant jaundice, (729) epilepsy, madness, and intermittent fever are relieved; and by a frequent application of it wrinkles and

Twenty-second Leaf : Reverse.

grey hair are removed. (730) It is an agent for promoting colour, good spirits and strength, and most excellent for quickening the digestive faculty; it is auspicious in removing diseases of the skin and creating sound health; (731) *and* it serves to restore the loss of sexual power and of sensitivity. The long peppers are auspicious *in their action* on the body, acrid, sweet, (732) oleaginous, possessed of cooling power and of far-reaching virtues. On account of their acrid nature

[276] This is a well-known proverbial saying to indicate absolute certainty: the clearness or certainty of a thing is as perfect as the clearness with which an emblic myrobalan can be seen, when it is placed on the open palm.

[277] The three 'Uttara' are the Bhâdrapadâ, Phalgunî and Ashâḍhâ asterisms, of each of which there is a *pûrva* or 'earlier,' and *uttara* or 'later.' The eight nakshatras or lunar 'asterisms' here mentioned are the 5th, 6th, 21st, 22nd, 10th, 19th, 25th, and 11th, according to the older system of reckoning.

[278] The reading *daśa-varshâs* or 'ten years' is obviously corrupt. The true reading *avakarshas* (or *apakarshas*) 'decrescent course' (*i.e.*, the course of lessening the dose by one long pepper every day) is suggested by the context.

[279] The word *rasa*, when used without any qualification means the 'juice' of flesh, or 'broth.' Thus the commentary to the Ashṭânga Hṛidaya I, 16[115] (v. 19*b*) quotes another medical authority to this effect: *rasa ity-aviśesh-ôktau jñêyô mâṁsa-bhavô rasa iti tantr-ântar-ôkti*, i.e., 'another (medical) text-book states that 'rasa' when not further specified is to be understood to mean the juice of flesh.'

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they are remedial to *disordered* phlegm, on account of their oleaginous nature, beneficial to *disordered* air, (733) and on account of their cool nature, relieving to *disordered* bile; they may *thus* be applied in every kind of treatment. This most excellent prescription may be taken with three or even with five of the long peppers *for a dose*; (734) eight also may be taken or ten or any other number according to the strength and age *of the patient*; *but* in every case milk must be used as an after-drink, and milk must also be a regular item of the diet. (735) The directions *for its use* have now been explained and its blessings have now been announced. Hence carefully observing the directions a man should, in the order set forth, (736) make use of this prescription of Pippalî-Vardhamâna (or 'progressively increasing long peppers'), composed by the two Aśvins for the purpose of promoting health, prosperity, strength, and long life. (737*a*) Its *directions* should be unmurmuringly carried out, so that a successful result may be obtained.

(II) (A KÂKÂMÂCHÎ Prescription.[280])

(737*b*—741.) Let a wise man gather fresh garden-nightshade, with its roots, leaves, flowers and fruit, (738) and let him boil one quarter of a tulâ[9] of it, finely powdered, in a drôṇa of water. (739) When *the decoction* is reduced to one quarter *of its original quantity*, it should be boiled again in one prastha of oil and four times as much (i.e., four prastha) of milk, together with pastes made of the following *drugs*: (740) Prapauṇḍarîka[119], liquorice, roots of *Râsnâ (*Vanda Roxburghii*), Śatâvarî (*Asparagus racemosus*), baberang, dill, and cowhage-fruits. (741) This oil, when *administered* as a liniment, draught, errhine, or enema, drives away all the eighty diseases[109] due to *derangements of* the air.

(III)

(742 and 743.) [281](*a*) The fresh juice of Maṇḍûkaparṇî (*Hydrocotyle asiatica*) may be administered, or (*b*) powder of liquorice with milk, also (*c*) the juice of Guḍûchî (*Tinospora cordifolia*) with its roots and flowers, as agents for promoting *length of* life and curing diseases. (743) These drugs have tonic properties, increasing *the patient's* strength, digestion, *healthy* colour and memory, and quickening the intellect. (*d*) Of Śankhapushpî (*Canscora decussata*), however, a paste must be used:

Twenty-third Leaf: Obverse.

as a quickener of the intellect this Śankhapushpî plant is particularly useful.

[280] Another Kâkamâchî prescription will be found below in verses 759-768*a*. Neither of them can be traced in any other medical work. The Kâkamâchî plant, however, is expressly described in the Ashṭânga Hṛidaya I, 6[59] (v. 72) to have the property of a tonic agent.

[281] This formula is found, in a practically identical recension, in the Charaka VI, 1[445], Vangasêna LXXIV[283] (vv. 375, 376), Ashṭânga Hṛidaya VI, 39[565] (vv. 44, 45), Chakradatta LXX, 8[696], Bhâva Prakâśa III[237]. The only noticeable difference is that in all these works the penultimate quarter-verse *kalkaḥ prayôjyaḥ khalu śaṅkhapushpyâḥ* is placed before the quarter-verse *âyush-pradâny-âmaya-nâśanâni*. Consequently in the commentaries to the Charaka, Ashṭânga Hṛidaya and Bhâva Prakâśa, the phrase *sa-mûla-pushpyâḥ* is constructed with *śankhapushpyâḥ*; while in our Manuscript it manifestly belongs to *guḍûchyâḥ*, and so it is also connected in Śivadâsa's commentary to the Chakradatta.—The formula is called, in the Charaka, *mêdhâ-rasanâni* or 'tonic medicines for the intellect,' in the plural number, because it gives four alternatives: 1, fresh juice of *Maṇḍûkaparṇî*, 2, powder of liquorice, 3, juice of *Guḍûchhî*, 4, paste of *Śaṅkhapushpî*.—The Suśruta IV, 28[524] (§ 2) gives only a formula about *Maṇḍûkaparṇî*.

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(IV)

(744.) [282]A man who drinks liquorice mixed with clarified butter and honey, following it up with milk, and abstaining from *intercourse with* women, will live for a hundred years.

(V) A Prescription of Long Pepper,

in 5 ślôka.

(745—748.) [283]Any one who is desirous of the benefits of an alterative tonic, should take five, or eight, or seven, or ten long peppers *daily* for one month; (746) or he may take three long peppers every forenoon before his meal, macerated in the ashes of Kiṁśuka (*Butea frondosa*), and fried in clarified butter (747), and to be administered together with clarified butter. This will serve to cure cough, consumption, inflammation, asthma, hiccough, affections of the throat, (748) hæmorrhoids, chronic diarrhœa, morbid pallor[8], intermittent fever, nasal catarrh, loss of voice, abdominal tumours, and persistent low fever.[284]

(VI) Another Prescription of Long Pepper,[285]

or the PÎPPALI SAHASRA.

(749—752.) Let the patient take long peppers together with milk for ten days, increasing his dose by regular increments of ten peppers each day, and similarly let

[282] With this formula compare Ashṭânga Hṛidaya VI, 39^{566} (v. 55).

[283] This formula is found, in a practically identical recension, in the Charaka VI, 1^{445}, Chakradatta LXX, 6, 7^{656} and Ashṭânga Hṛidaya VI, 39^{568} (vv. 96-98*a*). It is, however, divided into two separate formulae (viz., verse 745 being one, and vv. 746-748, the other). Only the latter of these two separate formulae is given in the Vangasêna LXXIV^{984} (vv. 382-384). There are, also, two points of difference: 1, all these works read *samâm=êkâm* or 'one half-year' or (as the commentators say) 'one year,' for our *mâsam=êkam* or 'one month.' 2, they read *madhu-saṁmiśrâḥ*, i.e., 'mixed with honey' or *madhu-sarpirbhyâm*, i.e., 'with honey and clarified butter,' for our *ghṛita-saṁmiśrâḥ*, 'mixed with clarified butter.'

[284] The form *vâta-maḷâsakam* in our Manuscript appears to be a clerical error (or perhaps a variety of spelling) for *vâta-balâsakam* as the parallel passages (see preceding note) have it. *Vâta-valâsaka*, lit. 'due to (deranged) air and phlegm' is the name of the ordinary kind of persistent low fever; see Nidâna, p. 24 and footnote on page 30. It is also called *jîrṇa-jvara* or 'inveterate fever,' see Bhâva Prakâśa II, 1^{132}. In the Bengâlî paraphrase to the Chakradatta LXX, 7^{656}, *vâta-valâsaka* is constructed with *gulma* and explained to mean 'abdominal tumours caused by air and phlegm.' See also White's Hindu system of medicine, p. 311.

[285] This formula is found, in a practically identical recension, but under the name of *pippalî-vardhamana*, in the Charaka (Nâgarî ed.) VI, 1, pages 445, 446. But, in the Bengâlî edition there is an additional verse, inserted after the fifth half-verse (i.e., after *madhya-balair=naraiḥ*) which runs as follows: *śîtî-kṛitâ hrasva-balair=yôjyâ dôsh-âmayân=prati | daśa-paippalikaḥ śrêshṭhô madhyamaḥ shaṭ-prakîrttitaḥ* ‖ i.e., 'those of little strength should take them in the form of a cold infusion. *They should be taken*, according as *the patient's* disease is due to this or that *deranged* humour. The strongest *form of the prescription* is that with ten long peppers; that with six is considered of middle strength.' The Chakradatta XXXVIII, 11^{427} agrees with the Bengâlî recension, but adds the following further half-verse: *pañcha-pippalikaś=ch=âpi dṛiśyatê vardh-a mânakaḥ*, i.e., 'there exists also a form of this prescription with five long peppers.' On the other hand, the Ashṭânga Hṛidaya VI, 39^{568} (vv. 98*b*-101*a*) omits everything after the fifth half-line. The formula, as given in our Manuscript and the Nâgarî edition of the Charaka, is sufficiently intelligible; but the additional verse manifestly improves its symmetry, and its want looks like a defect, which, however, is clearly one of very ancient standing. The form, given to the formula, in the Ashṭânga Hṛidaya seems to be a deliberate attempt to escape from its defect by omitting the unsymmetrical portion altogether. In a different recension which combines the two formulae V and VI, it is found in the Suśruta IV, 5^{406} (§14, in prose), Śârngadhara II, 5^{103} (vv. 3, 4) and Bhâva Prakâśa II, 1^{123}.—The Charaka and Ashṭânga Hṛidaya agree with our Manuscript in giving this formula in the chapter on *rasâyana*; but the Suśruta has it in the chapter on *vâtavyâdhi* or 'nervous diseases,' the Bhâva Prakâśa in that on *jîrṇa jvara* or 'persistent low fever,' and the Chakradatta in that on *plîhôdara* or 'enlargement of the spleen.' This formula is constructed on the same lines as the longer one, in verses 716-737*a*. The patient is to take 10 long peppers on the first day, 20 on the second day, 30 on the third day, and so on, increasing the dose by 10 peppers every day, so that on the tenth day he will take 100 long peppers, and the sum of the members of this progression will be 550 peppers. On the eleventh day he reduces the dose again to 90, and so on, by 10 peppers every day, till on the nineteenth day he will again take only 10 long peppers, and on the twentieth the medicine is omitted. The sum of the members of the whole

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him afterwards decrease[286] it. (750) Each time, after digestion, let him eat shashṭika[147] rice with milk and clarified butter. This tonic medicine is the Pippalî-sahasra (or 'one thousand long-peppers') formula. (751) In the form of powder, made into a paste, the peppers should be taken by strong men; those of middling strength may take them boiled. The mildest form of the prescription is that which is limited to three long peppers. (752) This long-pepper tonic has the effect of increasing the bulk, restoring the voice, lengthening life, curing enlargement of the spleen, establishing health, and sharpening the intellect.

(V) The Nâgabalâ Prescription or the Âvalika tonic,[287] in 6 ślôka.

(753—758.) In the beginning of autumn at Pushya[117] time the physician should take up Nâgabalâ (*Sida spinosa*) plants, and after cleaning their roots, make fine powder of them. (754) One karsha[9] of this powder he should stir up in milk, and then give it to drink; and when it is digested, *the patient* may drink milk, but should abstain from farinaceous food. (755) Gradually, he should increase the dose by one pala every day for a period of seven nights (i.e., a week); and then the dose should be lessened by one pala a day, so that no molestation may be felt. (756) It is also said that *at the same time* the patient should avoid to see any woman or sûdra, or any wild animal. This tonic medicine always cures the eleven[288] troublesome symptoms of phthisis, (757) and prolongs life. In just the same manner a tonic medicine may be prepared with liquorice, (758) also with Maṇḍûkaparṇî (*Hydrocotyle asiatica*), and with ginger. This, the so-called Âvalika (or 'serial') tonic medicine, is the very best of all.

(VI) Another Kâchamâchî Prescription.[289]

(759—768*a*.) In the auspicious month of Mârgaśira, after having cleansed one's self with emetic and the other depuratory agents[19], one should procure garden-nightshade

course, progressive as well as retrogressive, thus becomes 550 + 450, or 1000. Hence this form of the prescription is known as the 'formula of 1000 long peppers.' If the ratio of increase is 6 peppers, the total comes to 600; and if the ratio is 3, to 300 long peppers. The latter or 'mildest' form of the prescription appears to be the one which is in use at the present day; see Dutt's Hindu Materia Medica, p. 243, and Pharmacographia Indica, III, p. 177. One point is noteworthy as indicative of age. In our Manuscript there are two prescriptions for a graduated treatment with long pepper, one called Pippalî Vardhamâna (No. II), the other Pippalî Sahasra (No. VI). In all existing medical works there is only one such prescription given; it corresponds to the Pippalî Sahasra, but is called the Pippalî Vardhamâna. Some knowledge of the two original forms of the prescription seems, however, to have survived in the Ashṭânga Hṛidaya IV, 15[100] (vv. 40*b*, 41*a*), where two distinct long-pepper treatments are prescribed, under the names of Pippalî Sahasra and Pippalî Vardhamâna. For the latter the commentary refers to the chapter on Rasâyana and thus identifies it with the formula which corresponds to the original Pippalî Sahasra. But its own Pippalî Sahasra is not explained or identified by the commentary either here or elsewhere, so that it does not appear what its method may have been. The explanation of all this seems to be that the original Pippalî Vardhamâna formula, being found too complicated or awkward, was in later times discarded, and its name transferred to the original Pippalî Sahasra.

[286] The reading *anupivêt* is clearly an error for *apânayêt* as given in all the parallel passages, for which see the preceding note.

[287] I have traced this formula only in the Ashṭânga Hṛidaya VI, 39[566] (vv. 54, 55), but in a much shorter recension which combines the substance of this formula with that of formula IV (*ante*, v. 744)—*Nâgabalâ* is also mentioned as a specific, in Suśruta IV, 27[522] (§7).

[288] The eleven *lakshaṇa* or 'symptoms' of phthisis are given in the Nidâna, p. 59, as follows: 1, dysphonia, and 2 pains in the shoulder and sides, both owing to excess of air 3, fever, 4, internal heat, 5, diarrhœa, 6, spitting of blood, all these due to excess of bile; 7, heaviness of the head, 8, want of appetite, 9, cough, 10, pains and rattle in the throat, and 11, aphonia, all these owing to excess of phlegm.

[289] I have not been able to trace this formula elsewhere. For another Kâkamâchî prescription, see *ante*, vv. 737*b*-741.

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bearing fruits and flowers. (760) Ten pala[9] of this garden-nightshade, well-cleaned, the physician should carefully and slowly boil with half as much of oil, in an iron vessel. (761) Of this a little may be taken with one's food made of boiled shashṭika rice.[147]

Twenty-third Leaf: Reverse.

With the plant itself one should eat moderately of shashṭika rice[147] cooked with milk. (762) This should be followed up with a draught of water mixed with emblic myrobalans. When continued for a period of twenty-one nights (i.e., three weeks) this treatment is the best. (763) To continue it for a double period of seven nights (i.e., two weeks), is the middling, and to continue it for one period of seven nights (i.e., one week) is the mildest way of applying this treatment. At the same time one should avoid conjugal intercourse, (764) nor should one indulge in sleep in the day, nor engage in violent exercise. At the end of the course of treatment, one should gradually take to dishes of broth, (765) nor should one eat over much nor take anything unsuitable. This *treatment* will certainly restore the youth of the aged, (766) remove wrinkles, and cure the nervous diseases[109] of men. To those also who suffer from decrease of their virile power, it will restore virility. (767) If it is practised in combination with various good treatments of different classes, it will in due course confer whatever is desired. (768*a*) This is a blessed, glorious, quickening, happy, auspicious, and excellent *prescription*.

(VII) A Tonic oil for an Errhine.[290]

(768*b*—773*a*.) Take one aksha each of each of the three myrobalans[15], and of indigo, blue lotus, (769) sulphide of antimony, roots of long pepper, and leaves of Sahachara (*Barleria cristata*), bark of the Arjuna tree (*Terminalia Arjuna*) and fruit of Piṇḍâraka (*Vangueria spinosa*); (770) also of a decoction of the root of the jâman tree, and of earth *taken* from the roots of a jâman tree[352], Bhṛingaka (*Eclipta alba*) and pulverised iron. (771) Boil *all* this slowly over a gentle fire in oil of beleric myrobalan, and then, after having administered a purgative, apply it as an errhine. (772) For one month the patient should eat only khichaṛî[291] with sesamum-oil, and when he is thirsty, he should drink water in which the three myrobalans[15] have been steeped, (773*a*) and the same should be used in any other case in which water is required.

[290] This formula, in a slightly different recension, is given again in the tenth chapter, as a formula for a hair-dye. *See infra*, verses 905-909, p. 163. I have not been able to trace it in any other medical work.

[291] *Kṛisarâ*, in the vernacular *khichaṛî* or *khichuṛî* or *khichiṛî*, is a well-known Indian dish. Its modern mode of preparing is to boil rice and *dâl* (i.e., 'split pulses') with *garm masâlâ* (i.e., 'warm spices,' such as ginger, pepper, etc.) and salt, and then to grease it with *ghee* or 'clarified butter.' This practically agrees with the description in the Bhâva Prakâśa I, 2[15] *taṇḍulâ dâli-saṁmiśrâ lavaṇ-ârdraka-hiṅgubhiḥ | saṁyuktâ salilê siddhâ kṛisarâ kathitâ budhaiḥ ||* *i.e.*, 'rice together with dâl, mixed with salt, fresh ginger and asafœtida, and boiled in water, is called khichaṛî by those who know.' There appears to have been, however, another kind of dish, under the same name, which was made with *til* or 'sesame-seeds' instead of *dâl*. It is mentioned in the Chhandôga Pariśishṭa: *tila-taṇḍula-saṁpakvaḥ kṛisaraḥ sô 'bhidhîyatê*, i.e., 'sesame-seed and rice, boiled together, are what is called *kṛisara*.' Similarly in Kullûka Bhaṭṭa's commentary to Manu V, 7: *kṛisaras-tilêna saha siddha ôdanaḥ*, i.e., 'rice boiled with sesame-seed is kṛisara.' This variety of *khichaṛî* is unknown at the present day as an article of food, so far as I can ascertain. Both are mentioned as varieties of *kṛisarâ* (fem.) in the Śârṅgadhara II, 2[26] (vv. 138, 139), but according to the medical vocabulary Âyurvêdârtha Chandrikâ (*s. v.*) the *tila*-variety is *kṛisara* (masc.), while the *dâl*-variety is *kṛisarâ* (fem.).

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(VIII) A Tonic medicine devised by the Aśvins.[292]

(773*b*—781*a*.) To Viśvâmitra[293], the great sage, when he was undertaking a course of very severe asceticism, (774) the Aśvins, the divine physicians, best of benefactors, communicated, for the purpose of reconstituting his course of asceticism which he had broken, (775) the following most excellent tonic medicine, fit to promote health and strength: Let there be one prastha[9] of superior emblic myrobalans, plucked in the cold season, (776) and let them be macerated in their own juice for a period of twenty-one nights (i.e., three weeks). Then add one prastha each of powdered long pepper and pulverised iron, (777) two prastha of honey, one âḍhaka of clarified bu tter, two prastha of sugar, and half a prastha of plumbago-root. (778) Having put in all these ingredients, one should place *the whole*, for one month, in a vessel used for clarified butter or in any other[294], and then partake of it according to *the state of one's* strength. (779) Either one pala or two pala should be taken as a linctus, early in the morning before having taken any meal. Thus one will live for a hundred *years*, in full vigour of mind and free from wrinkles and grey hair. (780). There are here no special directions required with regard to bathing, eating, or sexual intercourse.

Twenty-fourth Leaf: Obverse.

It is a blessed, glorious, quickening, happy, auspicious, *and* excellent *prescription*, (781*a*) enunciated by Viśvâmitra, and highly esteemed by the Ṛishis.

(IX) A Prescription for Causing Bulkiness.[295]

(782.) In the winter one should regularly eat Aśvagandhâ (*Withania somnifera*) and black-sesamum seeds[296], mixed with sugar; and after it milk should invariably be drunk. This *treatment* has been appointed by God himself as a means for imparting *to any one* the strength of Vishṇu; by observing it for twelve days even an old man will become young.

[292] This formula, stripped of its mythological embellishments, and in two different recensions, is found in the Charaka VI, 1^{439}, under the names of *âmalaka-ghṛita* or 'Âmala clarified butter' and *âmalaka-avalêha* or 'Âmalaka linctus.' The only difference with regard to the ingredients is that 1, in the place of iron-powder, the 'clarified butter prescribes ashes of *Palâsa* (Butea frondosa) and the linctus omits it altogether, and 2, that both Charaka recensions omit plumbago-root. The quantities also differ.

[293] On Viśvâmitra see Dawson's Classical Dictionary of Hindu Mythology, *sub voce*; also J. Muir's Sanskrit Texts, Vol. I, pp. 388ff. quoted from the Mahâbhârata, Râmâyaṇa and other works. He was by birth a Kshatriya, but in order to obtain brâhmanhood, he undertook a course of intense self-mortification, extending over several thousand years. Once this course was interrupted, for ten years, through an amour with the heavenly nymph Mênakâ, who had been sent by the dêva Indra to seduce Viśvâmitra. I cannot find, however, any traditional notice elsewhere, that in this misfortune he was assisted by the Aśvins; though there is some mention of assistance rendered by the Aśvins to his great enemy, the brâhman Vaśishṭha.

[294] The direction, to place a preparation in a *ghṛita-bhâjana* or 'a vessel which has been used for clarified butter,' which often recurs, is explained in the Charaka VI, 1^{438} (l. 15, 16), where it is prescribed that a preparation, when ready, should be placed *sauvarṇê râjatê mârtikê vâ ghṛita-bhâvite kumbhê*, or 'in a vessel of gold, or silver, or of earth saturated with clarified butter.' The *ghṛita-bhâjana*, therefore, is an earthen pot which may not be fresh, but should be rendered imporous by saturation with clarified butter. On the other hand, a fresh vessel is enjoined in vv. 1063, 1114. The reference in *v=ânyê*, 'or in any other,' is evidently to a vessel of gold or silver.

[295] I have not been able to trace either this formula or the two following (Nos. X and XI) elsewhere. But compare the formulae in the Ashṭânga Hṛidaya VI, 39^{574} (v. 158), Vangasêna LXXIV^{985} (v. 397), and Chakradatta LXX, $9a^{597}$.

[296] There are three kinds of sesamum (*Sesamum indicum*): black, white, and red. The black is considered the best, and suited for medicinal use. See Bhâva Prakâśa I, 1^{278}, and Dutt's Materia Medica, p. 216. The white is a milder sort, used for children; see *infra*, v. 1090.

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(X)

(783.) [295]Aśvagandhâ (*Withania somnifera*) and Payasyâ (*Gynandropsis pentaphylla*) may be mixed and drunk with milk. If any lean person takes this regularly for one month, he will become stout.

Now we shall describe *another* formula for increasing the bulk of a lean person.

(XI) A Prescription by Vṛihaspati[297] for Promoting Bulkiness.[295]

(Prose: 784.) *Take* Aśvagandhâ (*Withania somnifera*) with its roots, leaves and flowers, grown in ground undisturbed by the sound of ploughs, or the din of *battles fought with* clubs and discuses, and make it into fine powder. Of this one may take a viḍâlapada[9], every day, as a linctus with clarified butter, and follow it up with a drink of milk. When it is digested, one should eat one's food with milk. (785*a*) By *continuing* this *treatment* for a period of twenty-one nights (or three weeks) *a person* will become strong and stout: so says Vṛihaspati.

THE SEVENTH CHAPTER: FORMULAE FOR GRUELS.[298]

(I)

(Verse 785.) *Make* a decoction of jujubes, Kulattha (*Dolichos uniflorus*), barley, and radishes, mix it with clarified butter and oil, and add curds with rice and rock-salt This gruel will cure fever, also air when it has got into the bowels *in excess*.

(II)

(786.) [299]*Take* dry ginger, long pepper, Chavya (*Piper Chaba*), roots of plumbago and of long pepper, together with rice. A gruel, made of these, cures slight abdominal pains, promotes the appetite, and improves the digestion.

[297] On Vṛihaspati see Dawson's Classical Dictionary of Hindu Mythology, *sub voce*. There was an ancient ṛishi or 'sage' of that name, who was the preceptor of the dêvas. Another Vṛihaspati was the author of a *dharma-śâstra* or 'law-book.' There were also an author of some minor *jyôtisha* or 'astronomical' tracts, and other obscure authors of that name; see Aufrecht's Catalogus Catalogorum. There is no Vṛihaspati known as the author of any medical work, so far as I can discover, though the formula, here given, present itself as a quotation from him. See *infra*, note 332.

[298] *Yavâgû* properly means a 'gruel made of rice,' but it may also be used occasionally of gruels made of other cereals. It is, as a rule, taken warm; for an exception, see verse 792. There are three kinds: *maṇḍâ* or 'liquid,' *pêyâ* or 'drinkable,' and *vilêpî* or 'viscous,' with fourteen, six, and four parts of water respectively to one part of rice. The quantity of rice should be one-fourth of that which a person usually consumes for his meal; and for the purpose of a gruel the rice should be crushed. The medicaments added to a gruel may be in the form of either a paste or a decoction, and thence gruels are called *kalka-sâdhya* and *kvâtha-sâdhya* respectively. When in paste, they should be mixed with the rice, and the whole boiled together; when used in decoction, this should be made first, and afterwards rice put in, in the proportions above noted. Examples of these various kinds of gruel will be found among the formulae given in this chapter. Thus a *pêyâ* is given in verse 790, and a *kvâtha-sâdhya* in vv. 785 and 793*b*. There are, however, also other varieties of preparing gruels; see Dutt's Hindu Materia Medica, pp. 10, 268, Śârngadhara II, 2^{95} (vv. 128-148), Chakradatta I, 21-26^{10}, Ashṭânga Hṛidaya I, 6^{45} (vv. 25, 26).

[299] All the formulae, from here down to verse 801*b* inclusive (i.e., Nos. II—XXV) are found, though in a different recension, in the Charaka I, 2, pp. 14 and 15. Most of them, I cannot trace in any other work; but No. II is given, in a different recension, in the Suśruta VI, 39^{763} (v. 118), and the latter portion of No. III, in Suśruta VI, 39^{762} (v. 98*b*). Nos. IV, V, VII, in the recension of the Charaka, occur in the Chakradatta III, 10^{86}, III, 46^{86}, VII, 7^{166}; and Nos. IV, also, in the Ashṭânga Hṛidaya IV, 9^{870} (vv. 13*b*, 14*a*).

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(III)

(787.) [299](a) *Take* the pulp of wood-apples, together with the pulp of bêl, also Châṅgêrî (*Oxalis corniculata*), and pomegranate, and buttermilk. A rice-gruel, prepared with these, acts as an astringent and digestive. (*b*) In the case of a disease, caused by *disorders of the* air[300], the roots of the set of five drugs[81] should be added.

(IV)

(788.) [299]With Sâlaparṇî (*Desmodium gangeticum*) and Priśniparṇî (*Uraria lagopodioides*), also Balâ (*Sida cordifolia*), pulp of the bêl-fruit, and pomegranate, a rice-gruel may be prepared, *beneficial* in the case of *diseases due to disordered* phlegm, and diarrhœa due to phlegm and bile.

(V)

(789.) [299]An expert *physician* will boil a rice-gruel in Hrîvêra (*Pavonia odorata*), coriander-seed, blue lotus, dry ginger[301], goat's milk diluted with water, and Priśniparṇî (*Uraria lagopodioides*), as a useful *medicine* in cases of diarrhœa due to *disorders of the* blood.

(VI)

(790*a*.) [299]In a case of fetid diarrhœa a physician may give a pêyâ (or a gruel of middling liquidity[295]) prepared with wood-sorrel, dry ginger, and Ativishâ (*Aconitum heterophyllum*).

(VII)

(790*b*.) [299]In the case of an abdominal disease a pêyâ (or semi-liquid) gruel may be made with Kaṇṭakârî (*Solanum xanthocarpum*), Śvadaṁshṭrâ (*Tribulus terrestris*), and soft molasses.[302]

(VIII)

(791.) [299]Baberang, roots of long pepper, Śigru (*Moringa pterygosperma*), nitrate of potash, and gum of the red-silk-cotton tree; mixed with buttermilk make a rice-gruel which is useful for killing worms living in the intestines.

(IX)

(792.) [299] With raisins, Thôṇêyaka,[303]

Twenty-fourth Leaf: Reverse.

Śârivâ (*Ichnocarpus frutescens*), fried paddy, and long pepper, a pêyâ (or semi-liquid gruel) *may be made which*, taken well-cooled and mixed with honey, will remove morbid thirst grown to excess.

[300] In the corresponding formula in the Suśruta VI, 39[762] (v. 98*b*) this is specified as *pavana-jvara* or 'fever due to air,' while Kavirâj Avinâśa Chandra Kaviratna, in his Bengâlî paraphrase to the Charaka, interprets it as *vâta-yukta atîsâra*, or 'diarrhœa due to air.'

[301] Kavirâj Avinâśa Chandra Kaviratna, in his Bengâlî paraphrase of this formula in Charaka I, 2, interprets this to be *Nâgara-mustaka* or Cyperus rotundus (vernacular *Muthâ*).

[302] On *phâṇita* see Pharmacographia Indica III, p. 593. It is a kind of *guḍa* or 'molasses,' the extract of sugar-cane inspissated to the consistency of a soft, sticky, dark-brown mass.

[303] *Thôṇêyaka* is a prâkṛitized form of *Sthaunêyaka*, on which see *ante*, Part I, note 66, page 20.

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(X)

(793*a*.) [299]A rice-gruel, prepared with Sômarâji (*Vernonia anthelmintica*), is said to be useful in diseases produced by poisons.

(XI)

(793*b*.) [299]A gruel, prepared with a decoction of pig's fat, may be used to cause the growth of the body.

(XII)

(794.) [10]A gruel of barley, boiled with . . . . . and asafœtida, and acidulated with pomegranate, may be taken with clarified butter, oil, and salt as a remedy in a case of indigestion, nasal catarrh, and *disordered* phlegm.

(XIII)

(795*a*.) [299]A gruel made of parched Job's tears, and taken with honey, acts as an attenuant.

(XIV)

(795*b*.) [299]A gruel made of sesame-seeds, mixed with clarified butter, and taken with rock-salt, acts as a lubricant.

(XV)

(796*a*.) [299]A pêyâ (or semi-liquid gruel) of Śyâmâka (*Panicum frumentaceum*) boiled in a decoction of Kuśalaparṇî (an inferior kind of *Desmodium gangeticum*)[304], acts as a desiccant.

(XVI)

(796*b*.) [299]A gruel, prepared with the roots of the set of ten drugs[81], is beneficial in cases of hiccough, cough, and asthma.

(XVII)

(797*a*.) [299] In the case of diseases, having their seat in the abdomen[305], clear spirits of rice, boiled in a pair of oleaginous substances[306], is beneficial.

(XVIII)

(797*b*.) [299]With meat, Mâsha (*Phaseolus Roxburghii*), sesamum-seeds, and vegetables *a gruel* may be prepared to serve as a fæcal evacuant.

(XIX)

(798*a*.) [299]A gruel, made with the kernels of the jâman and mango, and with wood-apples, and bêl, acts as a strong astringent.

(XX)

(798*b*.) [299]Alkaline ashes and asafœtida, also plumbago-root and tamarind, boiled together *into a gruel*, make an aperient.

[304] The *Ku-śâlaparṇî* I cannot find noticed anywhere. The Charaka I, 2 reads *Kuś-âmalaka*, i.e., 'kuśa-grass and emblic myrobalan.'

[305] On *pakv-âśaya* or 'abdomen' see Suśruta I, 21[81] (§ 4). Its place is from the hips and anus up to the navel. Between the latter and the breast is situated the *âm-âśaya* or 'stomach.

[306] *Yamaka*, 'a pair,' is the technical term for any two *snêha* or 'oleaginous substances,' see Śârngadhara III, 1[235] (v. 3), and *ante*, Part I, p. 13, note 19. As a rule, it is interpreted to mean *ghṛita* 'clarified butter' and *taila* 'oil.'

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(XXI)

(799*a*.) [299]Relief of *disordered* air is afforded by a gruel made with roots of long pepper, chebulic myrobalan, and bêl.

(XXII)

(799*b*—800*a*.) [299]A gruel, prepared with buttermilk or taken after a draught of buttermilk, is beneficial in diseases caused by indulgence in clarified butter; (880*a*) but for diseases caused by indulgence in oil, a gruel prepared with half-watered buttermilk, sesame oil-cake, and honey.

(XXIII)

(800*b*.) [299]A gruel, prepared with long pepper and emblic myrobalans and boiled in a pair of oleaginous substances[306], acts as an expectorant.

(XXIV)

(801*a*.) [299]A gruel, made of rice and boiled with curds and Upôdakâ (*Bassella alba*)[307], acts as a cure for mental excitement.

(XXV)

(801*b*.) [299]With *flesh of* a large lizard[308], and juice of the prickly chaff-flower a gruel may be prepared as a remedy against sneezing.[309]

(XXVI) The Gruel of Bhêla.[310]

(802—804.) In diseases due to *disordered* air a gruel prepared with the roots of the set of five drugs[81], mixed with clarified butter and oil, and acidulated with pomegranates, is beneficial. Diseases due to *disordered* phlegm are cured by a gruel made of old cereals. In the case of diseases due to *disordered* bile *the patient* should drink a gruel prepared with (white) lotus, blue lotus, and sugar. (803) "May the Fire-god not depart from my body, may the Wind-god give me the vital airs, may Indra vouchsafe to me strength, and the Water-god bestow on me prosperity!" (804) Let the patient, after having eaten *the gruel* and visited a woman, perform the ceremonial purification[311], while repeating the above spell: then his life will never fail.

[307] The text has *Upôvakâ* which seems to be either a prâkritic form, or a various name for *Upôdakâ*; for the Charaka I, 2 reads *Upôdikâ*, of which there also exists a variant *Pôtikâ*. On *Upôdakâ* as a remedy for *mada* see Ashṭânga Hṛidaya I, 6[21] (v. 83*a*). *Mada* or 'mental excitement' is the initial stage of *unmâda* or 'insanity.' See Nidâna, p. 85.

[308] *Gôdhâ* or 'Monitor' is a name applied to several large species of lizard of the genus Varanus, called by the Natives of India *gôsâmp*, and by Europeans miscalled 'iguana.' They are looked upon as especially choice food by the people who eat them. They are not any species of Lacerta, which does not occur in India. So I am informed by Dr. Alcock, Superintendent of the Indian Museum.

[309] For *kshuta* 'sneezing' the Charaka recension reads *kshudham* 'hunger.' It also inserts *kshira* 'milk' as a third ingredient. This, however, is opposed to the statement in Suśruta I, 20[78] (§ 3), that the flesh of the large lizard in combination with milk is poisonous, and should never be thus eaten.

[310] I have not been able to trace this formula elsewhere. On the second clause, however, enjoining the use of old cereals as a remedy for bilious diseases, see Ashṭânga Hṛidaya I, 3[20] (vv. 21-22) where barley and wheat are specially named. See also Suśruta I, 5[16] (vv. 15-28) for a similar, but much longer invocation. On the physician Bhêla or Bheḍa, see *ante*, p. 109, note 134; also Part I, p. 11, note 4.

[311] *Spṛiśêd=âpas*, lit. 'let him touch water,' refers to the ceremony of *âchamana* or *upasparśa*, i.e., rinsing the mouth and touching the *ashṭânga* or 'eight parts of the body' (*viz.*, mouth, nostrils, eyes, ears, navel, heart, head, and arms). See details in the Journal, Asiatic Society of Bengal, vol. LIII (1884), p. 65, 66, also Śabdakalpadruma (new ed.), *s.v.*

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(XXVII)

(805 and 806.) [10]Of . . . . . , fruit of Kuṭaja (*Holarrhena antidysenterica*), ginger, mango-kernels, Kaṭphala (*Myrica sapida*), jâman, Dhâtakî (*Woodfordia floribunda*), Hirivêra (*Pavonia odorata*), rhizome, Vârishṭha-musta (*Cyperus scariosus*)[312], blue lotus, and Kêsara (*Mesua ferrea*),

Twenty-fifth Leaf: Obverse.

(806) take one dharaṇa[9] each, measured on a balance, and having tied them in a bundle round a reed[313], and washed them, prepare a gruel . . . . . .

(XXVIII)

(807.) [10]If the *patient* drinks a gruel, made of radishes, curds, clarified butter, oil and a proportionate measure of rice, that will relieve the airs that have got into the bowels *in excess* and are moving about there.

(XXIX) The KALYÂṆIKÂ Gruel.[10]

(808 and 809.) One part each of cumin[314], fenugreek, ginger, plumbago-root, and black cumin, fried with clarified butter, and mixed with one part of salt make an excellent gruel, known as the Kalyâṇikâ (or 'the auspicious'). (809) It invigorates the duodenum when in a torpid state, relieves *disorders of the* bile, phlegm and air, heals hæmorrhoids, and cures spleen, abdominal tumours, and malignant jaundice.

(XXX) A Formula for Three different Gruels by the Aśvins.[10]

(810—813.) (*a*)Take Śatapushpâ (*Peucedanum graveolens*), zedoary-root, bêl, Pushkara[12], plumbago-root, Vachâ (*Acorus Calamus*); *or* (*b*) viḍ-salt, sonchal-salt, ginger, and long pepper; (811) or (*c*) one pala of salt, with pomegranate, carpels of Tumburu (*Zanthoxylum alatum*), coriander, and cumin in equal parts; (812) and make these *sets severally* into a gruel with rice fried in a pair of oleaginous substances.[306] This relieves pains in the womb, retention of discharges, and strangury, (813) and cures nervous diseases[109] of whatsoever kind they may be. This *formula for making* gruels has been declared by the Aśvin pair, the best of physicians.[315]

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[312] The *Varishṭha-musta*, lit. 'water-growing Musta,' is not mentiond anywhere else under that name. I take it to be the same as *Nâgara-musta*, which is an aquatic plant and grows in ponds and ditches. See Pharmacographia Indica, III, p. 554.

[313] The passage is mutilated here. A similar passage occurs, *infra*, in verse 869. I do not quite understand the direction, nor do the kavirâjes whom I consulted. *Narttaka* is said to be the same as *Dêva-nala*, which is a species of reed (Arundo tibialis); but the exact meaning of the word is uncertain.

[314] The reading *ajâtyavâ* is corrupt. Perhaps it should be *ajân-yavân*; and *Aja-yava* might be a synonym of *Ajâjî* 'cumin,' or a similar plant. Kavirâj B. B. Gupta suggests *Ajâjî*.

[315] The construction of this passage is very confused. It should have run thus: *êtâṁ yavâgum âkhyâtâṁ Aśvinau bhishajâṁ varau*, or *êshâ yavâgur âkhyâtâ âśvinâ* or *âśvini*; but in this case the last two words would not have fitted in well. The confusion, perhaps, arose from the unsuccessful attempt to turn the originally active, into a passive construction.

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THE EIGHTH CHAPTER: FORMULAE FOR APHRODISIACS.[316]

(I) The SARASVATÎ Clarified Butter.[317]

(Verses 814 and 815.) Juice of sugar-cane, Vidârî (*Ipomoea digitata*), emblic myrobalan, clarified butter, milk, and honey:—*of these* take one prastha[9] each, and an equal quantity of meat-broth, (815) also five pala of liquorice and one prastha of decorticated Mâsha (*Phaseolus Roxburghii*). This is the Sarasvatî clarified butter for a Râjarshi who desires to beget a son.

(II)

(816—818.) [10]Boil one prastha[9] each of the juice of emblic myrobalan and sugar-cane, also one prastha each of the milk of a goat and of a cow[318]; (817) also one prastha each of the juice of Vidârî (*Ipomoea digitata*) and clarified butter. When this *mixture* has become cool add one prastha of honey and twenty-five *pala*[319] of sugar, (818) also two kuḍava (*i.e.*, one each) of black pepper and long pepper, cleaned and powdered. This makes a most excellent quickening, strengthening, and aphrodisiac *medicine*.

(III)

(819.) [320]Boil clarified butter and paste of Śatâvarî (*Asparagus racemosus*) in ten times *the former's* quantity of milk. This, when mixed with sugar, long pepper, and small-bees' honey, makes a most excellent aphrodisiac.

(IV)

(820.) [10]Juice of Gôkshuraka (*Tribulus terrestris*), clarified butter, and milk of both a goat and a cow, together with one prasṛita[9] of honey, makes a prescription *capacitating a man* for twenty (seminal) emissions.

(V)

(821 and 822.) [10]Let powders of Vidârî (*Ipomoea digitata*), and cowhage, also emblic myrobalan, Yavâsa (*Alhagi maurorum*), and . . . . . .

Twenty-fifth Leaf: Reverse.

be made into a paste with milk. (822) Let it then be fried in clarified butter, and when it has cooled, let it

[316] The colophon in the text adds that this compendium or conspectus is drawn from the doctrines of sundry professors (*nân-âchârya*) of medicine.

[317] I have not been able to trace this formula elsewhere. It is not apparent why it is called the Sarasvatî clarified butter. *Sarasvatî* is a synonym of *Brahmî* (Herpestris Monieria) as well as of *Jyôtishmatî* (Cardiospermum Halicacabum). But neither of these two enter into the formula. There are two other formulae for a Sârasvata clarified butter, of which one will be found *ante*, p. 103. That gives a remedy against defects in speech, and takes its name from Sarasvatî, the goddess of speech. The other, given in the Vangasêna, p. 994 (see *ante*, p. 103, note 107), is a *rasâyana* or tonic prescription, and takes its name from its first ingredient *Brahmî*.

[318] *Payasaḥ*, 'of milk,' I refer to cow's milk, as it is not specified; see *ante*, Part I, p. 17, note 40. Compare also the fourth formula (verse 820) where also both are prescribed, goat's milk as well as cow's milk.

[319] The measure is here not mentioned in the text; but *pala* must be intended. Twenty-five pala are slightly more than one and a half prastha. See *ante*, note 9.

[320] This formula is found, in the identical recension, in the Charaka VI, 2^{164}, Chakradatta LXXI, 11^{757}, and Vangasêna LXXV^{1003} (v. 74).

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be mixed with honey. By eating this confection a wasted man will again attain to sexual vigour.

(VI)

(823 and 824.) [321]*Take* . . . . . together with five times as much of sugar, likewise honey and clarified butter. (824) Of this *confection* a dose of one aksha should be eaten by a male whose member has suffered decay. He should not take any sour or acrid food, and he should abstain from bad practices.

(VII)

(825—827.) [10]Boil one pala[9] each of cowhage and of the roots of the set of five drugs[81] in one aḍhaka of water. To this decoction add one and one-half as much of milk, (826) also one prastha of powdered sugar, and one prastha each of honey and clarified butter. *Then* with wheaten flour make this up into boluses weighing one pala each. (827) By eating one of these a man may engage in sixty copulations, and becomes a favourite with women. It is said to be a most excellent aphrodisiac.

(VIII)

(828.) [10]The more any one eats of purified and decorticated[114] sesamum-seeds, macerated in the broth of sparrows, the more he will be able to engage in sexual intercourse.

(IX)

(829 and 830*a*.) [322]Let wheaten flour and cowhage-seeds be boiled in milk, and, when cool, mix with honey and clarified butter. After having eaten this *confection*, drink some milk of a heifer. (830*a*) By the use of this *a man* will acquire unfailing sexual vigour for a fortnight.

(X)

(830*b*—832*a*.) [323]Let well-washed Mâsha (*Phaseolus Roxburghii*) be boiled in a decoction of Śvadaṁshṭrâ (*Tribulus terrestris*) and milk, (831) and mix it with honey and clarified butter. Of this *confection* a lump of the size of a bêl[9] may be eaten, and after it, in the evening, some milk mixed with sugar should be drunk (832*a*) by any man who desires in one day to go into a hundred women.

(XI)

(832*b* and 833*a*.) [11]Vidârî (*Ipomoea digitata*) should be fried in milk with clarified butter and honey. (833*a*) When cool, one may eat of this *confection* as much as one desires, and can then engage in sixty copulations.

(XII)

(833*b* and 834*a*.) [324]Take powders of Vidârî (*Ipomoea digitata*), macerate it in the

[321] I have not been able to trace this formula elsewhere. Compare, however, the formula in the Bhâva Prakâśa III[224] (lines 8, 9) and Dutt's Hindu Materia Medica, p. 125, where also a warning against "bad practices" is given.

[322] This formula, in a practically identical recension, is found in the Suśruta IV, 26[519] (v. 27). In another recension, combining it with formula XXII, it is given in the Ashṭânga Hṛidaya VI, 40[577] (vv. 23*b*, 24).

[323] Compare the formula in the Ashṭânga Hṛidaya VI, 40[578] (v. 34), where, however, three other ingredients are added.

[324] This formula is found, in another recension, in the Suśruta IV, 26[518] (v. 20), Chakradatta LXXI, 3*a*[733], Vangasêna LXXV[297] (v. 11), and Ashṭânga Hṛidaya VI, 40[577] (v. 26). See also Dutt's Hindu Materia Medica, p. 205, note 3. In a third, longer recension, with six additional ingredients, it occurs in the Charaka VI, 2[468] (lines 1-6).

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juice of the same *plant*, (834*a*) and make it up *into a confection* with honey and clarified butter. By eating this *a man* is made fit for ten emissions.

(XIII)

(834*b* and 835*a*.) [325]Similarly powders of emblic myrobalan may be macerated in the juice of the same, (835*a*) and made up *into a confection* with clarified butter and honey. By eating this one becomes fit for one hundred emissions.

(XIV)

(835*b* and 836*a*.) [10]Similarly the roots and buds and fruit of Aśvagandhâ (*Withania somnifera*), (836*a*) drunk during the day with milk, produce a night of twenty *emissions*.

(XV)

(836*b* and 837*a*.) [326]Adhyaṇḍâ (*Hygrophila spinosa*), roots of long pepper, clarified butter, and seeds of cowhage, (837*a*) when applied as a plaster to the (soles of the) feet, render a man potent, so long as he does not touch the earth.

(XVI)

(837*b* and 838*a*.) [326]Having plucked a sparrow of its feathers, add it to ten times its quantity of Ḍêmbukâ[327] (*Oroxyllum indicum*). (838*a*) Clarified butter, boiled with this, is much recommended as a plaster for the feet.

(XVII)

(838*b*—840*a*.) [328]*Take* powders of Vidârî (*Ipomoea digitata*), Mâshâ (*Phaseolus Roxburghii*), and red rice, (839) mixed with the fat of a pig, and the eggs and broth of sparrows, add salt at discretion, and bake *with the whole* a śashkulî[329] in clarified butter. (840*a*) By dint of eating a pâṇitala[221] of this, *a man* may go into one hundred women.

Twenty-sixth Leaf: Obverse.

(XVIII)

(840*b* and 841*a*.) [10]. . . . . (may be taken) with honey and clarified butter; (841*a*) and on drinking milk after it, in the summer, *a man* may enter into ten copulations.

(XIX)

(841*b*—843*a*.) [10]Let there be the following eight ingredients: . . . . . (842) . . . . . and juice of the knots of lotus-stalks. Making a paste of these

[325] This formula, in a different recension, is found in the Suśruta IV, 26[318] (vv. 21, 22*a*), Chakradatta LXXI, 3*b*[732], Vangasêna LXXV[997] (v. 12), and Ashṭâṅga Hṛidaya VI, 40[977] (vv. 27, 28*a*).

[326] With reference to formulae XV and XVI, compare a formula given in the Suśruta IV, 26[319] (vv. 28, 29) for a foot-plaster possessing the same virtue. It is curious that the latter has *chaṭak-ôṇḍa* or 'sparrow's eggs,' where our formula has *adhyâṇḍâ chaṭakâḥ*. The latter is a synonym of *pippalî-mûla* or 'roots of long pepper.'

[327] *Ḍêmbukâ* is not given in any dictionary. I take it to be the same as *Ḍimbikâ*, which is a synonym of *Syônâka*.

[328] Compare the formula in the Suśruta IV, 26[318] (vv. 14, 15).

[329] A *śashkulî* is a pastry-puff in the form of a crescent, or of a *môdaka* or 'bolus.'

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with goat's milk, bake a śashkulî[329] in clarified butter. (843*a*) By *eating of this* only as much as the joint of the thumb, (one becomes fit for) half (a hundred) emissions.

(XX)

(843*b* and 844*a*.) [10] . . . . . (844*a*), and following it up with a draught of spirits of rice, a man attains to sexual vigour.

(XXI)

(844*b* and 845*a*.) [330]He who eats to satiety of the flesh of a cock, and drinks milk after it, (845*a*) his member will not suffer relaxation, nor his semen, exhaustion, when he engages in copulation.

(XXII)

(845*b* and 846*a*.) [331]He who eats shashṭika rice[147], prepared with clarified butter, together with a sauce of Mâsha (*Phaseolus Roxburghii*), (846*a*) and drinks milk after it, remains awake all night in sexual excitement.

(XXIII) The INDRAPRIYA prescription,[10] by Uśanas.[332]

(846*b* and 847*a*.) Sugar, honey, milk, clarified butter, the three acrids[23], and water: (847*a*) all these should be boiled together, and may then be taken as the Indrapriya or potion 'beloved by Indra.'

THE NINTH CHAPTER: FORMULAE FOR COLLYRIA.[333]

(I)

(Verses 847*b*—850*a*.) [334]Of conch-shell take four parts; of realgar, one-half as much; (848) of black pepper, one-half as much as of realgar; of rock-salt, one-half as much as

[330] This formula occurs, in a practically identical recension, in the Charaka VI, 2[459] (lines 8, 9). The only difference is that the latter substitutes sparrow's flesh for cock's flesh. Compare, however, *ibidem*, line 13, from which it would appear as if in our Manuscript two formulae had been confused.

[331] This formula, in the identical version, occurs in the Charaka VI, 2[459] (lines 10, 11). Compare also Ashṭânga Hṛidaya VI, 40[577] (vv. 23*b*, 24).

[332] Uśanas, with the patronymic *Kâvya*, was an ancient ṛishi or 'sage,' who was the preceptor of the asuras or daityas, the opponents of the dêvas. As such he is always represented in antagonism to Indra, the chief of the dêvas. It is curious that here the composition of a remedy which was a favourite with Indra is ascribed to him. It is curious also that both he as well as Vṛihaspati, the preceptor of the dêvas, (see *ante*, p. 148, note 297) are named as authors of medical formulae. To both the composition of *mantra* or 'charms' and *naya* or 'rules of conduct' are ascribed in the Mahâbhârata, and there is an antitoxic charm, called *Uśanaḥ-stôma* or 'Uśanas' hymn' (see the larger Petersburg Dictionary). But there is no Uśanas known as the author of any medical work, though there exists an author, with that name, of a *smṛiti* or 'law-book' (see Aufrecht's Catalogus Catalogorum).

[333] With the exception of one or two formulae, none of those given in this chapter can be traced in any other medical work, though, of course, the ingredients, by themselves, are common to all works on Hindu medical science.

[334] The first part of this formula, giving the ingredients, is found, identically the same, in the Vangasêna LVIII, pp. 800 and 812, forming there the first part of two different recensions. The second part, in one of the latter, runs thus: *êtach-chûrṇâñjanaṁ śrêshṭhaṁ śukrayôs-timirêshu cha | pichchaṭê madhunâ yôjyam-arbudê masṭunâ tathâ;* i.e., 'a collyrium made of powders of these, is an excellent remedy against leucoma and cataract; in ophthalmia it should be applied with honey; in tumours, with whey.' In the other recension it runs thus: *vâriṇâ timiraṁ hanti ch-ârbudaṁ hanti mastunâ | pichchaṭaṁ madhunâ hanti strî-kshîrêṇa tath-ârjunam*, i.e., 'applied with water it cures cataract; with whey, tumours; with honey, ophthalmia; with woman's milk, leucoma.' Identical with the two Vangasêna recensions the formula also occurs in the Chakradatta LXII, 59[613], and LXII, 90[620].

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of black pepper. These make the suppository used in the Vidêha[335] country, which, like a knife[336], destroys diseases, (849) *viz.*, lesions *in the eye, disorders of the* tunics[337], cataract, purulent discharges, and bloodshottenness. The conch-shell should be ground in cow's milk, realgar in goat's milk, black pepper in sheep's milk, and rock-salt in human milk.

(II)

(851.) [10]One part of black pepper, two of clearing-nut, three of sugar, four of cuttle-fish bone, together with five of calx of brass make a suppository, *useful* in all diseases of the eye.

(III)

(852.) [10]Sugar, red ochre, honey, and calx of brass, applied in the form of an embrocation, is a pre-eminent remedy against all diseases of the eye.

(IV)

(853.) [10]Let curds mixed with salt be well rubbed on an iron vessel, and *with it* anoint the eye when it suffers severe pain; it will *then* quickly become well.

(V)

(854.) [10]Rock-salt, Vṛihatî (*Solanum indicum*), copper, Kaṭukâ (*Picrorrhiza Kurroa*), conch-shell, and long pepper make the kôkilâ-suppository[338] for the cure of conjunctivitis, leucoma, and blear-eye.

(VI)

(855.) [10]Let long pepper and turmeric be rubbed repeatedly on a mirror[339], and anoint with them the eye when it suffers severe pain; it will then quickly become well.

(VII)

(856 and 857.) [340]Let resinous wood of Chîḍâ (*Pinus longifolia*) be made into fine powder, and let this powder be macerated for three days in the urine of a he-goat. (857) It then becomes a most excellent collyrium for the cure of blear-eye and worms.

[335] The Vidêha country is the modern Tirhût, with the ancient capital Mithilâ. It had a reputation for surgery. A *śâlâkya-śâstra* or 'textbook on surgery' is ascribed to one of its kings (*vidêha-pati*), see Suśruta VI, 1[658] (v. 3*a*). See *infra*, note 347.

[336] *Barddha-ttî* (or rather *varddha-ttî*) I take to be prâkritic for *varddha iti*. *Vardha* is not given in any dictionary, but I take it to mean 'cutting instrument,' used in surgical operations on the eye.

[337] *Paṭala*, 'wrapper,' 'tunic' of the eye. There are six of these, according to Hindu medicine: 1 and 2, the two eyelids, 3, the sclerotic, said to be made of bone; 4, the choroid, said to be made of fat; 5, the retina, said to be made of flesh; and 6, the vitreous humour, said to be made of fire and water. Disorders in the last mentioned lead to *timira* (also called *kâcha*, or *nîlikâ*, or *liṅga-nâśa*), i.e., 'cataract.' See on these and the other constituent parts of the eye, Nidâna, p. 221 (Dr. Dutt's footnote), Suśruta VI, 1[659] (vv. 12 ff.), White's System of Hindu Medicine, p. 292 (where the statements, however, are not quite correct).—*Âṭûna* 'lesion' I cannot find used elsewhere as a term for any disease. It probably signifies the two kinds of *śukra* or *śukla* or 'leucoma' of the *kṛishṇa-maṇḍala* or 'cornea,' *viz.*, the *a-vraṇa* or 'simple' and *sa-vraṇa* or 'ulcerous.'—*Mala* signifies the discharges in purulent ophthalmia, also called *pichchaṭa*.

[338] *Kôkilâ*, or the hen-bird of the Indian cuckoo, is the name of this preparation. The reason I cannot discover. There are two suppositories under this name mentioned, one in the Ashṭânga Hṛidaya VI, 13[488] (v. 70), the other in the Chakradatta LXII, 85[619]; but they both differ entirely from our formula.

[339] The use of a mirror is twice mentioned in formulae of the Ashṭânga Hṛidaya. Once in VI, 16[491] (v. 30*b*); certain drugs, though different ones, are to be ground on it, as in our formula. In the other case, in VI, 38[561] (v. 16) the wound of a person bitten by a rat, is to be scarified with an arrow or a mirror; in the latter case, I suppose, by the reflection of the rays of the sun, focused on it.

[340] Compare the formula in the Charaka VI, 24[756] (lines 22, 23), which substitutes *Êlâ* or 'cardamoms' for *chîḍâ*-wood, but otherwise is practically the same. The Bengâlî edition has viḍa-salt.

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(VIII)

(858.) [10]One may cure cataract with saffron-water; conjunctivitis, with *plain* water approaching *affections of the eye*, with honey, and recently sprung-up ones with milk.

Twenty-Sixth Leaf : Reverse.

(IX)

(859 and 860*a*.) [341]*The following is* a remedy against . . . . . and cataract: the fat of a black snake[156] as well as the juice of the fruit of the emblic myrobalan tree:—(860*a*) by *the application of* these two, mixed with honey, any one who has been blind for three days will recover his sight.

(X)

(860*b* and 861*a*.) [10]Powdered Uśîra (*Andropogon muricatus*), Tagara (*Tabernaemontana coronaria*), rock-salt, Paripêlava (*Cyperus rotundus*), (861*a*) cinnamon-bark, and red ochre make a paste[342] for *affections of* the eyelids.

(X)

(861*b*—863*a*.) [10]Realgar, antimony, red ochre, and long pepper, respectively ground with oil, goat's milk, he-goat's urine, and bull's urine, and *mixed together* in equal parts, may be prescribed in the form of a suppository, (863*a*) which should be applied in the case of people who suffer from lippitudo and morbid lachrymation.

(XI)

(863*b* and 864*a*.) [10]Realgar, antimony, and white pepper[343]:—(864*a*) all these, powdered in equal proportions, make a remedy against cataract.

(XII)

(864*b*—866*a*.) [10]Boil the three myrobalans[15] with turmeric, in equal parts, (865) in tank-water mixed with milk, and apply *the whole* as a douche for the relief of pains *in the eyes*. This is an excellent and approved prescription which a wise physician should use (866*a*) in all eye-diseases, particularly in painful ones.

(XIII)

(866*b*—868.) [10]Take leaves of Punarnavâ (*Boerhaavia diffusa*), Vṛihatî (*Solanum indicum*), Kaṇṭakârikâ (*Solanum xanthocarpum*), (867) Śvadaṁshṭrâ (*Tribulus terrestris*), and long pepper, and boil them in goat's milk. This, *mixed* with milk, honey, and tepid water, makes a most excellent lotion.

(XIV)

Clarified butter, smeared on *the inner surface of* a copper-vessel, fumigated

[341] This formula is found, in two different recensions, in the Charaka VI, 24[797] (lines 18, 19), and Vangasêna LXVIII[810] (v. 319). In the latter work it is ascribed to Vaidêha-pati (*i.e.*, Nimi), see *ante*, note 335, and *infra*, note 347. Compare also the formula in the Ashṭâṅga Hṛidaya VI, 13[188] (v. 41).

[342] See *ante*, Part I, p. 23, verse 108, and note 79.

[343] *Svêta-marîcha* or 'white pepper' is the name by which the seeds of *Sîgru* or Moringa pterygosperma are generally known. See Dutt's Hindu Materia Medica, p. 118.

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with goat's horn, and stirred into human milk, *may be used* as a douche for the relief of severe pains *in the eyes.*

(XV)

(869 and 870.) [344]Having suitably pounded Prapauṇḍarîka[119], liquorice, Śailêya[345] and honey, tie *the whole* to a clean piece of reed [313], (870) wet it frequently with water, and squeeze it out from time to time. This makes a capital lotion for *the relief of* violent pains in the eyes.

(XVI)

(871—874*a*.) [10]*Take* root-bark of the two Vṛihatî[60], long pepper, ginger, and rock-salt, together with copper, and grind *the whole* into a paste with milk. (872) Having made it into a soft paste, smear it over a copper-vessel; and repeat this process of grinding into paste and smearing for seven nights and eight days. (873) Then apply it to the eyes as a collyrium for the purpose of relieving pains. It will thoroughly cure swellings, and bloodshottenness. (874*a*) It will also remove lesions, *injuries to* the tunics, opacity, and cataract.

(XVII)

(874*b*—876*a*.) [10]Take of rasot . . . . . ., and realgar, ... (875) . . . . . and roots of Kuṣa (*Poa cynosuroides*), and mix them with honey. This makes a remedy against defluxion and itching *of the eyes.* (876*a*) It also cures lesions, cataract and every kind of eye-disease.

(XVIII)

(876*b* and 877*a*)[10] . . . . . .

Twenty-Seventh Leaf: Obverse.

and sixteen . . . . . , also liquorice and sugar make a suppository *useful* in any eye-*disease* of recent origin.

(XIX)

(877*b* and 878*a*.) [10]Sonchal-salt, the two Haridrâ[52], the three myrobalans[15], and the three acrids[23], mixed with liquorice, make a most excellent remedy against cataract.

(XX)

(879.) [10]Take Jâtî (*Jasminum grandiflorum*), conch-shell, realgar, liquorice, cuttle-fish bone, madder, black pepper, and antimony in equal parts, and add Prâchînika[346] (*Stephania hernandifolia*) and long pepper (both) of an equal amount, and twice as much of good red ochre. This *which is a* remedy against all diseases is declared to be most beneficial as a suppository in the case of eye-diseases.

(XXI)

(880—882.) [10]Prapauṇḍarîka[119], liquorice, sugar, realgar, conch-shell, seeds of long pepper, rasot, and antimony, (881) calx of brass, seeds of the clearing-nut, and rock-salt,

[344] Compare the formulae in the Charaka VI, 24[396] (lines 6-9 and 10-15); also Ashṭânga Hṛidaya VI, 16[494] (vv. 25-27).

[345] See *ante*, Part I, p. 20, note 66.

[346] *Prâchînikâ* is a synonym of *Pâṭhâ* (or Stephania hernandifolia); and this is expressly explained in a gloss, appended to the formula in our Manuscript.

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cuttle-fish bone, black pepper, and honey:—*of all these take* equal parts, (882) and *having made* pills, place them, well covered, in a shady place to dry. They may be applied as a suppository to induce the growth of hair and to relieve those who suffer from lippitudo or any other eye-disease.

(XXII)

(883 and 884.) [10]Take one part each of white antimony and cuttle-fish bone, also one part each of white pepper[343] and long pepper, (884) and add one part of salt, equal to an aksha.[9] This, in the form of a fine powder, makes a capital remedy against cataract, highly esteemed by Nimi[347], and fit for people of respectability.

(XXIII)

(885.) [10]Red ochre, sugar, and calx of brass, mixed with honey:—these make a lotion *useful* in eye-diseases.

(XXIV)

(886.) [10]Three parts of chebulic myrobalan, and one part of ginger:—these, ground in water, make a suppository, beneficial in all diseases of the eye.

(XXV)

(887.) [348]White pepper[343], cuttle-fish bone, white sugar, conch-shell, powder of copper, seeds of the clearing-nut, iron-powder, roots of Garmuḍî (*Eleusine corocana*), cardamoms, and rock-salt; also Kaṭukarôhiṇî (*Picrorrhiza Kurroa*), and seeds of long pepper:—with a paste of these, made with water, make a suppository. As a remedy against cataract, itching, and opacity, as well as against night-blindness, this is an auspicious suppository.

(XXVI)

(888—890.) [10]Aloes, sandel, cinnamon-leaves, saffron, and Kêsara (*Messua ferrea*), Vṛihatî (*Solanum indicum*), white pepper[343], Bhadramusta (*Cyperus rotundus*), and blue lotus:—(889) equal parts of these should be ground in human milk, or in the absence of human milk, they may be ground in goat's milk. (890) *This preparation* cures itching, cataract, discharges, and bloodshottenness; also night-blindness, and any other diseases of the eye.

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[347] Nimi is the name of an ancient physician, who is said to have been a Vaidêha, or a native of Vidêha, the modern Tirhût, see Charaka I, 16[155](l. 7, 8). In the Ashṭânga Hṛidaya VI, 13[489] (v. 99) he is also mentioned as an eye-doctor, and called a *muni* or 'sage'; but in the Charaka I, 16[154] (l. 12) he is described as *râjâ vaidêha* or 'king of Vidêha,' and he is usually simply referred to as the *vidêha-pati* or *vidêh-âdhipati* or *vidêh-âdhipa* or 'lord of Vidêha'; see Suśruta VI, 1[658] (v. 3*a*), Ashṭânga Hṛidaya VI, 13[485] (v. 27*b*), 22[513] (v. 83*b*), Vangasêna LVIII[819] (v. 319*b*). As such, he seems to have been identified with Nimi, the founder of the dynasty of Mithilâ, about whom the myth is told that he died in consequence of a curse by the sage Vaśishṭha, and was then placed by the gods, in spirit form, in the eyes of living creatures. See Dowson's Classical Dictionary of Hindu Mythology, *sub voce*. According to the Charaka I, 16[154], he was one of the conclave of nine physicians who disputed about the question of the number and nature of the *rasa* or 'tastes.' He maintained the existence of seven tastes, *viz.*, the six tastes usually recognised (see *infra*, note 362) with the addition of *kshâra* or 'caustic' (as distinguished from *lavaṇa* or 'saline').

[348] Compare the Charaka VI, 24[796] (lines 4, 5), Vangasêna LXVIII[792] (v. 126) and Ashṭanga Hṛidaya VI, 16[494] (v. 24). Again Vangasêna LXVIII[797] (v. 172), and Ashṭânga Hṛidaya VI, 16[495] (v. 51*b*, 52). Again Chakradatta LXII, 73[616].

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Twenty-seventh Leaf: Reverse.

THE TENTH CHAPTER: FORMULAE FOR HAIR DYES.[349]

(I)

(Verse 891.) [10]Boil . . . . and oleander in sesame-oil. This, applied as an errhine or an ointment, is an approved remedy for turning grey hair into black.

(II)

(892 and 893*a*.) [350]A paste made of Prapauṇḍarîka[119], and . . . . . (893*a*) and applied as a plaster, is a remedy for turning grey hair into black.

(III)

(893*b* and 894*a*.) [10]Bamboo-manna, garden-nightshade, Śatapushpâ (*Peucedanum graveolens*), and sesamum-seeds, (894*a*) if applied to the hair, causes them to become as black as antimony.[351]

(IV)

(894*b* and 895*a*.) [10]Indigo, rock-salt, and long pepper, made with water into a paste, (895*a*) if applied to the hair, causes them to become as black as antimony.

(V)

(895*b* and 896.) [10]First let the head be washed with chebulic and emblic myrobalans; (896) then prepare a paste of Alambushâ (*Sphaerantus indicus*) and indigo, and with it, while warm, anoint the head; then the hairs will not turn grey.

(VI)

(897 and 898.) [10]Sulphate of copper, Musta (*Cyperus rotundus*), sulphate of iron, bile of a turtle[352], powdered iron, Dantî (*Baliospermum montanum*), Sahadêvâ (*Sida rhomboidea*), and Bhṛingaraja (*Eclipta alba*), one part of each, (898) boiled with oil of beleric myrobalan, are a remedy for turning grey hair into black, and if it is applied regularly as an ointment, it will prevent the hair from turning grey.

(VII)

(899 and 900.) [353]One prastha[9] of the juice of Bhṛingaraja (*Eclipta alba*), the same quantity of milk, and one pala of liquorice, boiled in one kuḍava of oil, will make even

[349] None of the formulae in this chapter, except one (No. VII), can be identified elsewhere. No. XI, however, belongs to a somewhat common type of formula, see the notes *infra*.

[350] Most medical works give a formula for an oil against grey hair, under the name of *Prapauṇḍarîk-âdya*, or 'commencing with Prapauṇḍarîka.' See the references, *ante*, in note 148. It is not improbable that the present fragment belongs to that formula, though, as the concluding words shwo, it must have been in a recension, different from all elsewhere found. In one of these different recensions, it occurs in the Chapter III on Oils, *ante*, p. 113, No. XIII.

[351] *Añjana* 'antimony' refers here to the well-known blackening cosmetic for application to the edges of the lower eyelids, also known as *surmâ*.

[352] *Kûrma-pitta* or 'bile of a turtle,' together with some other of the ingredients, here given, also occurs in a much longer formula, given in the Vangasêna LXIV[727] (v. 163).

[353] This formula is found in two slightly differing recensions in the Charaka VI, 24[798] (lines 10, 11) and Chakradatta LV, 73[465].

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a crane to turn black.[354] (900) It will remove wrinkles and grey hair for twelve years within a week, and for one hundred years, within a month, if administered in the form of an errhine.

(VIII)

(901 and 902.) [10]Two pala[9] of the roots of Râmataruṇî (*Rosa alba*), one pala of liquorice, half a pala of Śâvaraka (*Symplocos racemosa*), and ten pala of oil of beleric myrobalan, (902) boiled by the heat of the sun in an iron vessel for ten days, *and administered as* an errhine, make grey hairs to become of the same colour as the large black bee.

(IX)

(903 and 904.) [10]One prastha[9] of the juice of emblic myrobalan, the same quantity of clarified butter, and one pala of liquorice :—all this together should be boiled over a gentle fire. (904) *Its application* will give sight to the blind, and black colour to grey hair; and if perseveringly administered as an errhine, it will restore the lost *use of the* crystaline lens.

(X)

(905—909.) [355]Take equal parts, of no more than one aksha[9], of each of the three myrobalans[15], indigo, and blue lotus; also of the fruit of Piṇḍâraka (*Vangueria spinosa*), (906) sulphide of antimony, roots of long pepper, and leaves of Sahachara (*Barleria cristata*); add a decoction of jâman, earth from the roots of the jâman tree[357],

Twenty-eighth Leaf: Obverse.

(907) fruit of Kakubha (*Terminalia arjuna*), and two kuḍava of sesame-oil, and boil *the whole* in oil of beleric myrobalans slowly over a gentle fire. (908) Administer it now as an errhine for fifteen days; then on the sixteenth day the noble patient will have left no white hair, his scalp will be black, (909) his face and eyes will look well, and all his hair will be of a deep dark colour. So says Agastya, the best of teachers.

(XI)

(910—916.) [356]Take the three myrobalans[15], flowers of Sahachara (*Barleria cristata*), jâman, Kârshmarya (*Gmelina arborea*), flowers of Kakubha (*Terminalia arjuna*), kernel of the mango, and fruit of Piṇḍâraka (*Vangueria spinosa*), (911) also sulphate of iron, flowers of Asana (*Terminalia tomentosa*), indigo, blue lotus, knots of lotus-stalks, sulphide of antimony, black mould[357], and powdered iron, (912) also both Kaṇṭakârikâ[358],

[354] With reference to this phrase, see *ante*, note 153. The same phrase is added to a formula on a hair-dye in the Ashṭânga Hṛidaya VI, 24[519] (v. 44*a*).

[355] This formula, in another recension, is already given in Chapter VI, on Rasâyana or 'tonics'; see *ante*, p. 147, verses 768*b*-773*a*.

[356] Compare the following formulae: the so-called *Mahânîla-taila* or 'great black oil' in the Charaka VI, 24[798] (lines 12 ff.), Chakradatta LV, 74[565], and the so-called *Nîla-bindu-taila* or 'black drops oil' in the Vangasêna LXIV[737] (vv. 162-168); also four other formulae, *ibidem*, vv. 159-161, 169-171, 172, and 173-176. All these formulae are of a similar type, though not identical with, nor different recensions of our formula.

[357] *Anjana-varṇa-kardama*, lit. 'mould of the colour of (black) antimony,' is vegetable mould, or black soil formed with decaying vegetable matter, such as found in ponds and round the foot of trees. The Charaka and Chakradatta (see preceding note) have *kṛishṇa-kardama*, 'black mould,' which the commentators explain by *paṅka* 'mud,' and *padma-mûla-kardama* 'mould of lotus-roots.' In verses 770 and 906 it is described as *jambû-mûlât mṛittikâ* or 'earth from the roots of jambû-trees.' The berries of this tree (also called *nîla-phala* or 'dark-fruited') are of a dark purple colour; they fall in great abundance from the tree and stain black the ground round its foot. In verse 645 it is called *kṛishṇa-mṛittikâ* or 'black earth.'

[358] The two *Kaṇṭakârikâ* are the same as the two *Vṛihatî*, see *ante*, note 60.

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both Śârivâ[34], Madayantî (*Jasminum Sambac*), juice of Bhṛingaraja (*Eclipta alba*), and oil of beleric myrobalan. (913) Mix *the whole* with a decoction of Asana (*Terminalia tomentosa*), and let it stand unboiled for ten days in a vessel of iron. Then boil it thoroughly over a gentle fire, (914) and add to it one half as much of śukta[46], which had been kept placed in Mudga (*Phaseolus Mungo*) and Mâsha (*Phaseolus Roxburghii*). Then on the completion of the half-month, having kept it well-protected *in the meantime*, administer this *preparation*. (915) While smearing one's body with the three myrobalans, and dieting on khichari[291], one should apply a śukti[221] of this oil as an errhine with care and in a sheltered spot. (916) Whoever that has a white head, permits one prastha[9] of this oil to be given to him as an errhine, he will, after the administration of it, possess black hair.

ELEVENTH CHAPTER: THE DOCTRINE OF CHEBULIC MYROBALAN according to the Aśvins.[359]

Now we shall proceed to declare the doctrine of the chebulic myrobalan.

(Verses 917—929.) [360]To Brahman, while sitting at his ease, the Aśvin pair spoke as follows: "Whence has the chebulic myrobalan sprung, and how many kinds of it are there said to exist? (918) How many *primary* tastes is it held to have, and how many secondary tastes? What are its names, and colours, and the marks of each kind? (919) What diseases does it relieve, and what are its colours and forms? In combination with what *other* drugs, what diseases does it cure? (920) This question, as asked, may your honour be pleased to answer." Having heard the words of the Aśvin pair, Brahman spoke as follows: (921) "The points which you have asked me, I shall severally explain to you, one after the other, so that you may fully understand them. (922) There fell a drop on the earth, when Śakra (i.e., Indra) drank of the ambrosia; thence that most excellent of medicinal plants, the chebulic myrobalan, took its origin. (923) Vijayâ, Trivṛitâ[361], Rôhiṇî, Pûtanâ, Amṛitâ,

Twenty-eighth Leaf: Reverse.

Jîvantî and Abhayâ: these are the seven kinds of chebulic myrobalans. (924) The Vijayâ *kind* is shaped like the bottle-gourd; the globular

[359] This chapter apparently professes to be the *Harîtakî-kalpa* or 'doctrine of chebulic myrobalan,' extracted from a medical work by the Aśvins (see *ante*, note 98). This may have been the Âśvina Saṁhitâ (see *ante*, Part I, note 4) of which, however, no copy seems now to be known to exist. As an extract, therefore, from a lost work of the Aśvins, this chapter is important. A similar *harîtakî-kalpa* which gives the doctrine of the ancient physician Hârîta on chebulic myrobalan occurs in the Hârîta Saṁhitâ, in its *kalpa-sthâna* (printed ed., p. 400). See the following note.

[360] This account of the origin and nature of chebulic myrobalan occurs in a similar recension in the Bhâva Prakâśa I, 1[158]. Only there the information is ascribed to the demiurge (*prajâpati*) Daksha, instead of Brahman himself. (On p. 159, *ibid.*, there is a false reading; it should be *jîvantî chêtakî ch=êti pathyâyâḥ sapta-jâtayaḥ*). Substantially the account is also found in the Hârita Saṁhitâ V, 1[400] and V, 3[404], where the information is said to have been given by Atri (i.e., Âtrêya) to Hârîta, and in the Madana Vinôda Nighaṇṭu, p. 2, also in the Râja Nighaṇṭa, *sub voce*.

[361] I have not found the term *trivṛitâ*, as a name of chebulic myrobalan, in any other work. The name always occurring in its place is *chêtakî*. In all other accounts the *Chêtakî* variety is said to be 'three-edged' (Bh. Pr. *tri-rêkhâ*, Hâr. S. *try-asrâ*, M. V. Nigh. *try-aṅgî*), but it may be noted that, according to the Bhâva Prakâśa I, 1[159] (ll. 16-21) and Hârîta Saṁhitâ V, 3[404] (ll. 5-13), the *Chêtakî* is a good aperient (*bhêdanî*) and purgative (*virêchanî*), while *Trivṛitâ* is

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kind is the Rôhiṇî. The Pûtanâ has a large stone and is thin *in flesh;* the Amṛitâ has a fruit with a thick fleshy part. (925) The Jîvantî is of golden colour; the Trivṛitâ is five-edged, and the Abhayâ is black; *thus* Brahman has declared long ago to the world. (926) I shall briefly describe the tastes and powers of these *seven kinds of* chebulic myrobalans. They possess five tastes, and are of heating power, but they are wanting in saline taste, and are very beneficial.[362] (927) On account of its quality of being destitute of the saline taste, chebulic myrobalan is innocuous; because it expels the waste products of the body, it is considered to be productive of health and preservative of life. (928) It is auspicious, quickly-curing, very remedial, ever harmless, agreeable, health-giving, and a curative agent for the poor[363] (929) as well as for the young, and for such men as are in constant suffering. The chebulic myrobalan (Abhayâ), indeed, is a blessing to men and always useful for the purpose of medical treatment.

(I)

(930 and 931.) [364]Whoever eats chebulic myrobalan (Abhayâ) together with rock-salt and ginger, and alternately with these, long peppers, no disease will be able to overcome him. (931) Or let a man eat two *chebulic myrobalans* well mixed with molasses

the usual name of the purgative drug, the turpeth-root. The name *Kâlikâ* or 'black' is also an unusual one. I have only met with it in the Hâr. Saṁhitâ V, 1[401] (l. 1), where a *Kâlikâ* variety seems to be enumerated in addition to the usual seven kinds (incl. *Chêtakî*), but as it is mentioned in immediate connection with the *Abhayâ* variety (*abhayâ nêtra-rôgêshu śirô-rôgêshu kâlikâ*, i.e., 'in eye-diseases the Abhayâ, in head-diseases the Kâlikâ is useful'), it may perhaps have been intended to be a sub-variety of *Abhayâ*. In our Manuscript the *Abhayâ* is identified with the *Kâlikâ*, which is clearly here intended to be a descriptive name, 'black.' On the other hand, it may be noted that all other accounts ascribe the five-edged shape (Bh. Pr. *Pañcha-rêkhâ*, Hâr. S. *pañch-âsrâ* M. V. Nigh. *pañch-âṅgî*) to the *Abhayâ* variety, while the Bhâva Prakâśa V, 1[159] (l. 12) and Hârîta Saṁhitâ V, 3[404] (l. 3-5) say that there are two kinds of the *Chêtakî*, a white (*śvêta* or *śukla*) and a black (*kṛishṇa*), and the Râja Nighaṇṭu says that *Chêtakî* is also called *Kâlikâ*. It would appear, then, that while our Manuscript makes the *Trivṛitâ* to be five-edged and the *Abhayâ* to be black, all other accounts make reversely the Abhayâ to be five-edged and the *Chêtakî* (=*Trivṛitâ*) to be black (or *kâlikâ*). I cannot solve the discrepancy, but I may note that there are also other points in which the other accounts differ among themselves. They make statements with reference to the colour, size, shape, habitat, and medicinal use of the several varieties of chebulic myrobalan; but these statements by no means agree in all particulars. Finally I may note, 1, that particular prominence is given in our Manuscript to the *Abhayâ* variety (verse 929), and in the formulae (see Nos. III and V) the names *Abhayâ* and *Harîtakî* are treated as perfectly synonymous. I have shewn the occurrence of the two names in brackets in the translation. 2. The *Abhayâ* variety is in the Hârîta Saṁhitâ V, 1[400] (l. 19) said to have its habitat in the Himâlaya, while according to the Râja Nighaṇṭu its habitat seems to be Champâ (modern Bhâgalpur). The other accounts do not state any habitats.

[362] This remark about the tastes occurs, identically, in the Charaka VI, 1[421] (line 8). The usually accepted six *rasa* or 'tastes' are: 1, *svâdu* or *madhura* 'sweet' (as in *guḍa* or 'molasses'), 2, *amla* 'sour' (as in *mâtuluṅga* or 'citrons'); 3, *lavaṇa* or *kshâra* 'saline' (as in *saindhava* or 'rock-salt'), 4, *tikta* 'bitter' (as in *kirâtatikta* or 'chiretta'), 5, *ûshaṇa* or *kaṭu* 'acrid' (as in *maricha* or 'black pepper'), and 6, *kshâya* 'astringent' (as in *harîtakî* or 'chebulic myrobalan'). See Ashṭânga Hṛidaya I, 1[6] (v. 14*b*), Suśruta I, 42[154] (§1). There is, however, a curious account of an ancient divergence of teaching on this point, related in the Charaka I, 26[154]. Nine physicians (among them Nimi, see *ante*, note 347; and Kâṅkâyana, see *infra*, note 366) are there named, who respectively held from one to seven, and innumerable tastes. A hexade of tastes was held among them by the royal sage Vâṇyavida; but its component parts were different from those of the usual hexade. They were rather related to the sense of touch and were the following: *guru* 'heavy,' *laghu* 'light,' *śîta* 'cold,' ûshṇa 'hot,' *snigdha* 'greasy,' *rûksha* 'dry.' The established hexade was that taught by Atrêya.

[363] Compare the Hârîta Saṁhitâ V, 3[404] (vv. 5*b*, 6*b*) where the chebulic myrobalan is described as *sukumârâṇâṁ hitaṁ* 'beneficial to the young,' and *daridrâṇâm=anapâya-rasâya nam* or 'an efficacious tonic for the poor.'

[364] I have not been able to identify this formula elsewhere. Compare, however, the very similar formula in the Ashṭânga Hṛidaya VI, 39[573] (v. 147), also the direction in the Suśruta IV, 5[406] (§14) where the alternative use of *guḍa-harîtakî* or 'chebulic myrobalan with molasses,' or of the Pippalî-vardhamâna (see *ante*, formula II, on p. 143) is prescribed. Compare also the Ashṭânga Hṛidaya IV, 15[401] (vv. 40, 41), where likewise the alternative use of a *harîtakî-sahasra* 'or one thousand chebulic myrobalans,' or of a *pippalî-sahasra* or 'one thousand long peppers' is recommended in the case of *jaṭhara* or 'enlargement of the abdomen' (see *infra*, verse 940), see also *ibidem*, VI, 39[564] (v. 24). See also the formula in the Chakradatta I, 159[53] which prescribes the alternative use of the Pippalî-vardhamâna or of a linctus made of chebulic myrobalan and honey, against *vishama-jvara* or 'intermittent fever' (see *infra*, verse 939).

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every day, until he have taken altogether one thousand, he will then overcome every disease.

(II)

(932 and 933.) [10] He who takes chebulic myrobalan (Abhayâ) together with Mudga (*Phaseolus Mungo*) for his slight (early) meal, he will live for an hundred years, repelling every kind of disease. (933) By regularly observing this diet, he will become healthy, strong, free of wrinkles and grey hair, and vigorous in body.

(III)

(934.) [365]Chebulic myrobalan (Abhayâ), turmeric, long pepper, also rock-salt, and Kushṭha (*Saussurea Lappa*), mixed with cow's urine, act as a purgative.

(IV)

(935.) [10]Molasses, juice of raisins, small bee's honey, and chebulic myrobalans (Harîtakî) :—these make Kaṅkâyana's[366] prescription of a purgative for bilious subjects.

(V)

(936.) [365]Long pepper, rock-salt, baberang, and chebulic myrobalans (Harîtakî), mixed with cow's urine and turmeric, act as a purgative.

(VI)

(937.) Chebulic myrobalan (Harîtakî), together with the same quantity of molasses, and mixed with honey, makes a suitable purgative preparation, and is an approved tonic medicine.

(938—946.) [367]This chebulic myrobalan (Harîtakî), as above stated, cures diseases; but hear now from me in detail, what I have already explained in brief: (939) the chebulic myrobalan (Harîtakî) is a remedy against intermittent fever, and the toxic effects of spirituous liquors; it promotes the digestive faculty, and cures abdominal tumours. (940) The administration of chebulic myrobalan (Harîtakî) also cures enlargements of the abdomen[101], is a preservative of life, and rectifies phlegmatic complaints of consumptive subjects, (941) cough, asthma, hiccough, syncope[49], swooning, and hysterical convulsions. None *of these diseases* is able to withstand the chebulic myrobalan (Abhayâ), as little as the Asuras *can withstand* the hosts of Indra. (942) Chebulic myrobalan

[365] The formulae III and V are practically identical; they only differ in having *Kushṭa* and *Viḍangâ* (or 'baberang') respectively. With them may be compared the two formulae in Suśruta I, 44[167] (vv. 62 and 63), which also differ in the point of *Kushṭa* and *Viḍangâ*; but they also substitute two other drugs each for the long pepper of our formulae. See also Vangasêna LXXIX [1018] (v. 16).

[366] Kâṅkâyana is the name of an ancient physician, who is said to have been a Vâhlîka or Vâhîka or 'a native of Balkh,' see Charaka I, 26 [154]. He is there represented as having held with Nimi (see *ante*, note 347) and other physicians a disputation on the number of *rasa* or 'tastes.' He held that the tastes were innumerable, and that they could only be described according to their abode, quality, and manner of action; see *ante*, note 362. He is also named in Charaka I, 12 (line 1) among a number of other ancient physicians.

[367] For a similar enumeration of diseases against which chebulic myrobalan is held to be a remedy, see the Charaka VI, 1[431] (lines 12-19) and Bhâva Prakâśa I, 1[160] (lines 3-7). The parallel passage in the Charaka shows that the *vishama* in our text means *vishama-jvara* or 'intermittent fever.' Compare also the formula in Chakradatta I, 159[53] which prescribes a linctus of chebulic myrobalan and honey against intermittent fever.

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(Harîtakî) cures severe jaundice and skin-diseases, it relieves hæmorrhoids, and heals every kind of morbid secretion of urine.

Twenty-ninth Leaf: Obverse.

(943) By the administration of chebulic myrobalan (Harîtakî) inflammatory swellings are resolved. Dysentery intensified by *deranged* air, (944) disorders due to phlegm and bile or to blood and bile (i.e., hæmorrhage), morbid palor[7], malignant jaundice, and . . . . . *other* diseases *are relieved* by *the use of* chebulic myrobalan (Abhayâ). (945) It cures also nasal catarrh, discoloration, loss of voice, loss of appetite, heart-diseases, and swooning. (946) Just as Vaiśvânara (i.e., the fire) becomes strong if joined with the wind, so the chebulic myrobalan (Harîtakî) becomes endowed with virtue *if joined* with molasses.

There are the following verses *on this subject*:—

(947—949.) In any circumstances if *chebulic myrobalan*, mixed with molasses, be taken as medicine in the form of a draught or of a linctus, it turns the diseases of men, even when they are difficult to treat and of long standing, into healthy states. (948) There does not exist on earth the disease of men which cannot be effectively overcome by chebulic myrobalan (Harîtakî). That glorious *drug*, sprung from ambrosia, should, *therefore*, be administered by a wise *physician* under all circumstances. (949) Beneficial to horses is salt[368]; water is recommended for elephants, and fire for cows; chebulic myrobalan (Harîtakî) is the very best medicine for men." Thus spoke the Lotus-born (i.e., Brahman).

THE TWELFTH CHAPTER: THE DOCTRINE OF BITUMEN.[369]

We shall now proceed to state the doctrine of bitumen.

(Verses 950—957*a*.) [370]Bitumen is sub-acid, astringent, and acrid in digesting; it is also neither very hot, nor very cold; and it is produced from *the following* four

[368] Compare with this the direction, quoted from the Siddha Yôga Sangraha (a medical treatise on horses) by Mallinâtha in his commentary to the Raghuvaṁśa V, 73: *pûrv-âhṇa-kâlê ch=âśvânâṁ prâyaśô lavaṇaṁ hitaṁ*, i.e., 'in the morning time salt is, as a rule, beneficial to horses.'

[369] The whole of this chapter, in a practically identical recension, is found in the Charaka IV, 1, p. 447. There are only the following noteworthy exceptions: 1, in the Charaka, silver comes, in its natural position, before copper (see vv. 951 and 960); 2, in the Charaka the smallest dose is one karsha (see v. 957*a*); 3, between verses 964 and 965, the Charaka interpolates an additional verse; 4, in verse 965, the Charaka reads *prayôjyâḥ* for *pradêhâḥ*, see below note 374. Nearly the whole of the chapter is also found in the Chakradatta LXX, 64 and 65[725], which professes to give the Charaka recension, but the verses are given in a different order, and some of them (*e.g.*, vv. 958, 960, 962) agree with our recension rather, than with that found in the printed editions of the Charaka. On the other hand the directions about 'maceration' are given in a very different, and more detailed version. Substantially the same account, but in an altogether different version, is given in the Bhâva Prakâśa I, 1[258], and again in another version in the Ashṭâṅga Hṛidaya VI, 39[570] (vv. 131-143). In the commentary to the latter, three verses of our version (vv. 950, 956, and 964) are quoted, though in slightly different recensions; see the following notes. They are there ascribed to an anonymous muni or 'sage.'

[370] In this verse I read *n-âty-amla*, 'not very acid' for *n-âty-ushṇa* 'not very hot.' This emendation is obvious, for *n-âty-ushṇa* is repeated in the following half-verse; moreover, all the parallel recensions (see preceding note) have *an-amla*. I also read, with all the parallel recensions, *sambhavaḥ* for *nirddiśêt*. The latter makes no sense, and would seem to have been a marginal gloss, which erroneously got imported into the text, and displaced the proper word. The following verse (951) enumerates the *chatur-dhâtu* or 'four metals,' and in order to indicate this fact, probably some scribe wrote on the margin the gloss *nirddiśêt*, i.e., 'he enumerates them.' I may, here, note that this chapter is particularly full of copyist's errors; and I may add generally, that the writing of our Manuscript, in the later leaves, is much less accurate than in the earlier ones.

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metals: (951) gold, copper, silver, and iron. When properly administered it serves as a tonic, aphrodisiac, and curative agent.[273] (952) It attains the highest development of its power, when it is macerated with such decocted drugs, either combinedly or singly, as cure *disorders of the* air, bile, and phlegm. (953) The matter that rises from it when it is thrown *into a decoction of those drugs*, and that settles on the surface, should be thrown again into a decoction *of the same drugs*, while warm, and in this manner the maceration should be carried on for seven days.[371] (954) *Prepared* in the aforesaid manner, *mixed* with powdered iron, and drunk with milk, it confers a long life, full of ease. (955) It also relieves diseases incident to old age, gives firmness to the body, promotes intelligence and memory, and imparts strength. A milk-diet should be observed, when it is administered. (956) There are three ways of administering it, in periods of seven weeks, of three weeks[372], and of one week respectively, which are distinguished as the superior, the middling, and the inferior. (957*a*) Their *respective* doses are one pala, half a pala, and for the smallest, half a karsha.

(957*b*—964.) Now I will explain the various kinds *of bitumen*, with the ways of using them. (958) Gold and the other metals in the mountains, when heated by the sun, emit their impurities, oil-like, heavy, and clay-like[373]: those are the bitumen.

Twenty-ninth Leaf: Reverse.

(959) Sweet and bitter, in colour like the shoe-flower, in digesting acrid and cold, such is the out-flow of the gold. (960) *That of* copper is in colour like the throat of a peacock, bitter and hot, and in digestion acrid. That of silver is acrid, white, cold, and when digested, sweet. (961) (That which is in colour like bdellium, *in taste* bitter and saline[374],) in digestion acrid and cold, is the best of all and is of iron. (962) All have the smell of cow's urine, and all may be used in medical practice; but for use as an ingredient in tonic medicines the last is most to be preferred; (963) while in *disorders due to* air and bile, to phlegm and bile, to phlegm, and to all three combined, the scoriæ of gold and the other *metals respectively* are particularly recommended. (964) While any treatment with bitumen is actually in progress, one should abstain from all heating and heavy things, but at all times one should altogether abstain from the use of Kulattha (*Dolichos uniflorus*).[375]

(965—967*a*.) Various kinds of milk, śukta[46], meat-broths[279] cooked with vegetables, water mixed with cow's urine, also diverse decoctions, are approved for the purpose of

[371] On *bhâvanâ* or 'maceration' see *ante*, note 24. On the particular process, here enjoined, see Dutt's Hindu Materia Medica, p. 95, where it is more fully explained. The directions, given in our recension, are rather obscure; they are set forth in much more and clearer detail in the Chakradatta recension. See note 368.

[372] I read, with all the parallel recensions, *traya* for *tryaha*. The latter, meaning 'of three days,' makes no sense.

[373] The reading *mṛitsn-âchchham* of our Manuscript is also given by the Chakradatta recension, and is there, in the Bengâli paraphrase of Kavirâj Pyârî Môhan Sêngupta, explained to mean *masṛina o svachchha*, 'soft and clear.' The Charaka and Ashṭânga Hṛidaya recensions (see note 368), however, read *mṛitsn-âbha*, 'clay-like,' and I have adopted this reading in my translation. Moreover, instead of *snigdh-âbhaṁ guru* all the parallel recensions have *jatv-âbhaṁ mṛidu*, i.e., 'gum-like and soft.' *Jatv-âbhaṁ*, like *snigdh-âbhaṁ*, indicates 'unctuousness' or 'stickiness.'

[374] The bracketed portion of this verse, appears to have been accidentally omitted from our Manuscript. I have supplied it from the Charaka IV, 1[447] (l. 23).

[375] The commentaries to the Ashṭânga Hṛidaya, etc. (see references in note 368) explain this to mean that *Kulattha* should be avoided not only during the actual bitumen-treatment, but for a whole year, or even throughout one's life. The reason given by them is that *Kulattha* is a specific against calculus and gravel, and hence also noxious to bitumen, which is of the nature of a stone.

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mixing with bitumen. Any of these may be directed to be used[376] with due regard *to the particular disorder*. (966) There is no disease on earth, capable of being healed, which bitumen will not thoroughly overcome. Hence administered in any of these various ways, (967*a*) it will also to the healthy impart strength of every kind.

THE THIRTEENTH CHAPTER. THE DOCTRINE OF THE PLUMBAGO-PLANT.[377]

We shall now proceed to declare the doctrine of the plumbago-plant.

(Verses 968—974*a*.) Dhanvantari[103], the most wise, was asked by Kêśava (or Vishṇu): "Is there any medicine at all capable of curing all diseases?" (969) Hearing the query of Kêśava, Dhanvantari replied: "Comparable with the plumbago-plant there is no medicine: so it is said. (970) Know also that it is of three kinds: black, white, and yellow, respectively distinguished as the best, the least, and the middling. (971) To patients suffering from skin-diseases, morbid secretion of urine, enlargements of the abdomen[101], and white leprosy, mark that the black variety is particularly beneficial. (972) As a remedy against chronic diarrhœa and hæmorrhoids, and a cure for acute diarrhœa, and as a preservative of life and promotor of intelligence, the white-flowered variety is distinguished. (973) The yellow variety is held to stimulate the intellect, good spirits, and digestion, and to cure *disordered* phlegm. They are respectively distinguished as remedies against *disorders of the* air, bile, and phlegm. (974*a*) But indeed, taking them as one may get them, they may be used as remedies against all *diseases*.

(974*b*—975.) One should take them up in the months of Kârttika, or Mârga-śîrsha, or Âshâḍha.[378] (975) In Kârttika one should take up the black, in Mârga-śîrsha, the white, and in Âshâḍha, the yellow variety. These are the times of collecting them.

(976.) Having offered a prayer to the Dêvas, and invoked the blessing of Brâhmans, as is proper, and *in a place* where there is no cemetery, nor barren saline soil, nor ant-hill, nor chaitya,"[379] . . . . . .

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[376] All the parallel recensions read *prayôjyâḥ prasamîkshya kâryam*, i.e., 'any of these should be used with due regard to the treatment adopted (against any particular disease).' This, no doubt, is a more suitable reading, as internal administrations of bitumen appear chiefly to be intended. The suggested emendation *pradêśâḥ* 'directions,' practically yields the same meaning. The reading *pradêhâḥ* 'poultices' does not seem very appropriate.

[377] The only parallel passage with regard to this chapter, that I have been able to discover, is in the Ashṭâṅga Hṛidaya VI, 39[556] (vv. 62-65). It is an altogether different version, but it agrees with our version in giving three kinds of plumbago, black, white and yellow, though it makes the white variety to be better than the yellow. Both agree in making the *kṛishṇa* 'black,' or (as the Ashṭâṅga has it) *asita* 'not-white' variety to be the best. At the present day, only two varieties are recognised, the *śukla* 'white' and the *aruṇa* 'reddish' or *rakta* 'red' (or rather 'rose-red,' 'pink'). The latter is considered the better variety, and would seem to be the same as the 'black' or 'not-white' of the older division; for it is also known as the *kâla* or 'black,' and its root, as '*kâla-mûla*' or 'black root.' But the older three-fold division is puzzling; *kṛishṇa* 'black' seems a strange epithet for a rose-red or pink flower; and no yellow variety appears to be known to exist anywhere to judge from what I can learn from botanists. Of course *krishṇa* might be 'dark blue' but there exists no variety of that colour either. This suggests a doubt whether anciently *chitraka* really signified the plumbago-plant. It should be noted, however, that the season for collecting the yellow variety widely differs from that for collecting the black (pink) and white varieties; for the former it is summer (June-July), for the latter, winter (October to December).

[378] Of these three months Kârttika corresponds to 15th October-15th November; Mârgaśîrsha, to 15th November-15th December; Âshâḍha, to 15th June-15th July.

[379] *Chaitya*, Tibetan *chorten*, would seem to refer to the well-known Buddhist shrines (tombs or relic-places) so called.—The remainder of this formula and of the chapter is wanting, with the thirtieth leaf.

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The Thirty-first Leaf: Obverse.

THE FOURTEENTH CHAPTER: FORMULAE FOR THE TREATMENT OF CHILDREN'S DISEASES.

The KÂŚYAPA Pills.[380]

(I)

(Verses 1010 and 1011*a*.) In the case of . . . . . ., (1011*a*) *the physician* should repeatedly administer one pill to the child.

(II)

(1011*b* and 1012.) In cases of acute diarrhœa of children, the physician should give *to them* a pill. (1012) He should give it in honey mixed with rice water, and it should be made with the juice of Parûshaka (*Grewia asiatica*) and with sugar and honey.

(III)

(1013 and 1014.) To a child, attacked with vomiting, a physician should give a pill. It should be made with the juice of Guḍûchî (*Tinospora cordifolia*) and with sugar and honey; (1014) or it may be administered *made* with a clarified infusion of roasted iron-filings, and mixed with sugar and honey. Then *the child* will obtain ease.

(IV)

(1015 and 1016.) In the case of diarrhœa, due to *disordered* blood, the physician should give to the child a pill, made with the juice of the Pañchavalka (or set of five barks[120]), or with rice-water, (1016) mixed with sugar and honey. Or it may be made with the blood of a hare, or of an antelope, or a deer, mixed with honey.

(V)

(1017.) In the case of retention of discharges, the physician should give to the child a pill made with molasses *diluted with* water or the juice of the three myrobalans.[15]

(VI)

(1018.) In the case of fetid diarrhœa, the physician should give to the child a pill made with whey, or with tamarind juice.

(VII)

(1019—1022.) In the case of gravel, stone, strangury, and morbid secretion of urine, the doctor should give to the child a pill, made with honey and clear spirits of rice; (1020) or it may be given, *made* with some suitable medicated liquor.[199] The *child* will then obtain relief; so says Kâśyapa.[381] (1021) By this *means* worms that live in the

[380] I have not been able to trace any of these pill-prescriptions elsewhere. See the following note.

[381] Kâśyapa appears to be the name of an ancient Hindû physician, not otherwise known. In the Ashṭânga Hṛidaya VI, 2[158] (v. 43*a*) he is called *vṛiddha-kaśyapa* or the 'old Kaśyapa' or rather 'Kaśyapa the elder.' In that place a formula is ascribed to him for a remedy against children's diseases caused by teething. Similarly *ibidem*, VI, 3[162] (vv. 48*b*, 49*a*) a formula of his is quoted for a remedy against *bâla-graha* or 'demoniac seizure of children.' From this it would seem that Kâśyapa (or Kaśyapa as the Ashṭânga Hṛidaya spells the name) was specially a physician for children's diseases. A work called *Kaśyapa Saṁhitâ*, and apparently ascribed to this physician, is noted in Burnell's Catalogue of Tanjore MSS.; see Aufrecht's Catalogus Catalogorum, p. 88.

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intestines will be quickly expelled; relief will be given to headache, and vomiting will be checked. (1022) If *the child's* anus is infested with worms, let it be smeared with the pill; then he will obtain relief: such is the dictum of Kâśyapa.[381]

(VIII)

(1023—1025.) In the case of unrecognised diseases let the physician give a pill together with tepid water, such as is a remedy against all diseases. (1024) With due regard to the welfare *of the patient*, a doctor should adopt various kinds of treatment; and having regard to the strength or weakness of the children, and to the time and season, (1025) he should apply the five-fold treatment[382] to their wet-nurses, that is to say, *the two kinds of* purgatives, emetics, and *the two kinds of* oily enemas.[110]

(IX)

(1026 and 1027.) In the case of gripes the physician should give a pill to the child, made with pig's excrement and rice-water, (1027) and he should give with it a draught of sugar and honey.

Thirty-first Leaf: Reverse.

On drinking it, the child will obtain ease: such is the dictum of Kâśyapa.[381]

(X)

(1028.) In cases of hiccough, asthma, and cough the physician should give a pill, made with citron or with sonchal-salt and spices.[113]

(XI)

(1029 and 1030.) To a child which is troubled with worms, the physician should give a pill, made with pomegranate-water, and honey, or with clear spirits of rice. (1030) He may also give errhines, linctuses, and spiced vegetable dishes, also a gruel may be given as light food.

(XII)

(1031.) In the case of severe jaundice or other kinds of morbid palor[7], and of swellings, the physician should give a pill made with a decoction of Pîlu (*Salvadora persica*).

(XIII)

(1032 and 1033.) In the case of diphtheria, inflammation of the palate, goitre, and ranula, *the physician* should give a pill in a pulverised state, and he should lance the gums. (1033) In this way the child's teeth grow with ease, and its swelling is reduced; its diseases also are relieved, and it returns to health.

[382] The *pañcha-vidhâ kriyâ* or shortly *pañcha-karman*, 'the five-fold treatment,' consists of 1, *vamana* or 'emetics,' 2, *virêka* or 'purgatives,' 3, *âsthâpana* or 'enemas,' 4, *anuvâsana* or 'oily enemas,' 5, *nasya* or 'errhines.' To these as a sixth may be added *śôṇita-sêchana* or 'blood-letting.' Nos. 3 and 4 may be classed together as *anuvâsana* 'enemas,' and thus a different five-fold treatment, inclusive of blood-letting, results; see *ante*, p. 80, note 19. Again *nasya* or *śirô-virêka*, lit. 'head-purging,' and *virêka* or *kâya-virêka*, lit. 'body-purging,' may be classed together under the general term of *virêka* 'purgatives,' and thus the three-fold classification results which is named in our text. See Ashṭâṅga Hṛidaya IV, 7[388] (v. 109), also I, 14[104] (v. 5*b*).

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(XIV)

(1034—1036.) In the case of ringworm, *different* skin-diseases, leucoderma, eczema, psoriasis, and *in short* in *all* diseases which have their seat in the skin the physician should give a pill, (1035) *made with* powders of Kampilya (*Mallotus philippinensis*) and Guḍikâ (*Abrus precatorius*), and rubbed into a paste with mustard-oil. With this *paste* he should plaster the patient, (1036) and douche him with cow's urine in a tepid state, or with the juice of Khadira (*Acacia Catechu*), or with a decoction of nîm. Then *the patient* will become well.

(XV)

(1037 and 1038.) To a child which is attacked by any morbid change in its appearance[383], by the Pûtanâ demon, or by any other demoniac possession, *the physician* should give a pill made with goat's urine, (1038) or he should plaster it with the pill powdered and made into a paste *with the urine.* Then any demoniac possession, very violent though it be, will be relieved.

(XVI)

(1039 and 1040.) In the case of severe pains in the side, the physician should give a pill to the child, made with the juice of Kulattha (*Dolichos uniflorus*), or with the broth of meat. (1040) Depuratory remedies *also* should be administered to the wet-nurses. This will relieve any violent disorder of the humours, and the child will quickly recover strength and colour.

(Other Formulae.)

(I)

(1041.) [384]If a child is in terror, or cries excessively, give it a linctus of the three myrobalans[15] and long pepper made up with honey and clarified butter.

(II)

(1042 and 1043.) [10]If discoloured round spots appear on the body of *a child, the physician* should apply plasters made of pastes of the roots of the set of ten drugs[81], mixed with clarified butter, (1043) or of pastes of Punarnavâ (*Boerhaavia diffusa*), or of liquorice; he should also give *to the child* frequent douches of tepid water.

(III)

(1044 and 1045.) [10]If a child, born within ten days, cries and is troubled with cough or asthma, *the physician* should give to it an infusion of Karkaṭaka (*Pistacia*

[383] On *chhâyâ* or 'morbid appearance' see the Charaka V, 7[410], Suśruta I, 31[117] (and the commentary on it by Dallana Miśra), Ashṭânga Hṛidaya II, 5[226] (vv. 42-53*a*). The word has several meanings. In its widest sense it signifies the general appearance of a person, in point of figure, size, colour and lustre; and any morbid or unnatural change in these respects is an indication of approaching death. The 'reflection' of one's appearance with regard to *saṁsthâna* or 'figure' and *pramâṇa* or 'size,' as cast in sun-shine, water or a mirror, is called *pratichchhâyâ*; and *chhâyâ*, in a narrower sense, is distinguished from it as the appearance of a person in point of *varṇa* or 'colour,' and *prabhâ* or 'lustre.' Thirdly *chhâyâ* signifies the mere *varṇa* or 'colour' (as different in kind: viz., red, yellow, white, blue, green, fallow, and black, altogether seven), as distinguished from its *prabhâ* or 'light' or 'lustre.' The presence of 'colour' can be recognised from a distance by its 'light,' but whether it is of this or that variety (red, yellow, etc.) can only be distinguished when near. Finally, *chhâyâ* is used in the sense of 'morbid appearance,' just as *tṛishṇâ* 'thirst' has also the sense of 'morbid thirst.'

[384] This formula, in another recension, occurs in the Vangasêna LXXI[897] (v. 88).

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integerrima), and (1045) salt with long pepper, and *lime from* snail-shells or bivalve-shells.

Thirty-second Leaf: Obverse.

Or *the same* may be given well boiled in an infusion of Vâla (*Andropogon muricatus*).

(IV)

(1046—1048*a*.) [10]If a child suffers from fever, *the physician* should purify the mother's milk, and *for this purpose* administer a decoction of . . . . . ., (1047), also Uśîra (*Andropogon muricatus*), Bhadramustâ (*Cyperus rotundus*), and Trayamâṇâ.[37] External applications also of sandal-wood paste, liquorice with sugar, (1048*a*) and clarified butter medicated with the drugs of the Jîvanîya-class[82] are beneficial.

(V)

(1048*b*—1054*a*.) [10]For a child which is weak and growing thin, (1049) I will now explain a method of preparing an approved and excellent remedy which shall promote the growth of its body, its strength and colour. (*a*) Kuśa (*Poa cynosuroides*), Kâśa (*Saccharum spontaneum*), Uśîra (*Andropogon muricatus*), raisins, and filaments of the lotus:—(1050) milk boiled with these and *mixed* with sugar should be given to a weak child; (*b*) or clarified butter boiled with these and with the drugs of the Jîvanîya-class[82] may be rubbed on it. (1051) (*c*) Or milk boiled with Madhuparṇî (*Tinospora cordifolia*) may be administered to it. Or (*d*) take Tarkârî (*Sesbania Ægyptiaca*), lotus, rock-salt, madder, sesamum-seeds, (1052) seeds of the prickly chaff-flower, Kushṭha (*Saussurea Lappa*), and powders of emblic myrobalan, also Aśvagandhâ (*Withania somnifera*), Chavâ (*Piper Chaba*), Priyaṅgu (*Aglaia Roxburghiana*), and white mustard-seeds[385]: (1053) mix equal parts of all these with curds, and then apply this most excellent liniment to a child which is falling off in flesh; (1054*a*) and when it is well-rubbed over with it, bathe it in a drôṇa[9] of well-cooled milk.

(VI)

(1054*b*—1059*a*.) [10]Further, if a child suffers of asthma or cough, and feels distressed, (1055) let the following linctuses and potions be given to it: (*a*) powders of Kaṭphala (*Myrica sapida*), ginger, long pepper, chebulic myrobalan, (1056) and rock-salt, made into a linctus with honey and clarified butter; (*b*) or Harêṇukâ (*Piper aurantiacum*), long pepper, small cardamoms, Durâlabhâ (*Alhagi maurorum*), (1057) and raisins, powdered and made into a linctus with honey and clarified butter; (*c*) or Kushṭha (*Saussurea Lappa*), orris-root[12], ginger, chebulic myrobalan, (1058) rubbed into a paste and made into a potion with warm water; (*d*) or Bhadramustâ (*Cyperus rotundus*), asafœtida, Tagara (*Tabernaemontana coronaria*), and *Chôraka (*Trigonella corniculata*), (1059*a*) rubbed into a paste and made up into a potion with tepid water. These are remedies against cough.

[385] *Gaura-sarshapa*, or *śvêta-sarshapa*, also called *siddhârtha*, 'white mustard' (Brassia campestris) is milder than the dark-brown variety, and is therefore prescribed for children. On the two (or four) kinds of Indian mustards, see Dutt's Hindu Materia Medica, p. 114, Pharmacographia Indica, vol. I, p. 122-125. See also *ante*, note 267.

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(VII)

(1059*b* and 1060*a*.) [10]Lac, turmeric, madder, long pepper, and deodar:—(1060*a*) these, made into powder and mixed with clarified butter, make a remedy against cough.

(VIII)

(1060*b*—1064*a*.) (*a*) [10]To a child which is troubled with morbid thirst, has a sad face, and is withering, (1061) bitter-apples and pomegranate mixed with water should be administered. Or (*b*) Priyaṅgu (*Aglaia Roxburghiana*) and Bhadramustâ (*Cyperus rotundus*), rubbed into a paste (1062) and added to rice-water, may be given to it mixed with honey. [356]Or (*c*) roasted rice and Bhadramustâ (*Cyperus rotundus*) . . . . . ., (1063) these four *ingredients*, after having crushed (the dry ones), should be put into a new earthen vessel, and when *the liquid* has cleared, it may be mixed with honey and taken as a draft by *a child* suffering from morbid thirst and vomiting. Or (*d*) (1064*a*) *the child* may take a draft of honey-water,

Thirty-second Leaf: Reverse.

or also . . . . . .

(IX)

(1064*b*—1066*a*.) [10]Aśvagandhâ (*Withania somnifera*), resin of the sâl-tree, barley-flour, and curds, (1065) mixed with honey and clarified butter, make a plaster to be placed on the scalp, as a remedy against morbid heat, morbid thirst, vomiting, and every *other kind of* disease. (1066*a*) This may be applied, whenever a very cooling treatment is required

(X)

(1066*b* and 1067*a*.) [10]If boils appear on a *child's* body and a sensation of burning, (1067*a*) it should be treated with cold decoctions made of bitter and sweet drugs.

(XI)

(1067*b* and 1068*a*.) [10]Further, powder of Parpaṭaka (*Oldenlandia corymbosa*), Uśîra (*Andropogon muricatus*), and red ochre:—(1068*a*) equal parts, taken of all these, and rubbed into a paste, make a beneficial plaster.

(XII)

(1068*b* and 1069*a*.) [10]Saugandhika (*Andropogon muricatus*), sugar, and filaments of the white lotus, (1069*a*) also sandal and madder, make a plaster for children.

(XIII)

(1069*b* and 1070*a*.) [10]Sugar-water, bivalve-shells, conch-shell, Sâdvala (*Cynodon*

[356] This part of the formula is incomplete and not quite clearly expressed. The drift of it seems to be that there are four ingredients, *viz.*, rice, Bhadramusta, water, and honey. The rice and Bhadramusta should be crushed and mixed with water in a new vessel, and when the liquid has clarified, it should be drunk mixed with honey. The term *paritaptân*, 'roasted' or 'fried' is objected to by Kavirâj Binôd Bihârî Gupta, who informs me that such rice is not made use of in children's diseases. The reading in our Manuscript, however, is perfectly clear, though, of course, there might be some clerical error.

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dactylon), and Vêtasa (*Calamus rotang*) :—(1070*a*) a plaster made up of these is a remedy against boils.

(XIV)

(1070*b*—1073*a*.) [10]In the case of suppuration of the mouth, apply to it a plaster of raisins mixed with honey ; (1071) or clean the *patient's* mouth with rasot and honey ; and if the child, on account of the sore mouth, refuses the mother's breast, (1072) dress it with sprouts of Sumanâ (*Jasminum grandiflorum*) and honey; or a paste may be applied made of pulverised stalks of Śara (*Saccharum spontaneum*), and Mashi (*Nardostachys Jatamansi*), (1073*a*) and when the mouth is seen to be clean, it should be dressed with clarified butter.

(XV)

(1073*b*—1075*a*.) [10]Next : (*a*) having made a paste of the flowers of Dhâtakî (*Woodfordia floribunda*) and Sallakî (*Boswellia serrata*), also of Jinganî (*Odina Wodier*), (1074) Samañgâ (*Mimosa pudica*), and madder, boil it in oil. Then apply it, in the case of otorrhea, deterging *the ear* repeatedly. (1075*a*) (*b*) Also oil in which bêl and sandal has been boiled is beneficial for filling into the ear.

(XVI)

(1075*b*—1077*a*.) [10]A paste of bêl with the juice of the wood-apple, boiled in (1076) milk and oil may be applied to the ear as a detergent of the labyrinth. (*b*) Also all aromatic drugs[387], boiled *similarly*, are recommended in the case of fetid discharges from the ear (1077), (*c*) also fumigations[388] of the deterged *ear* with beleric myrobalan and gum-resin of the sâl-tree.

(XVII)

(1077*b* and 1078*a*.) [10](*a*) Into the ears *of a child* suffering from a disease in it, a wise *physician* will pour some of the Gandha-oil.[387] (1078*a*) (*b*) The tepid juice of radishes, also makes a remedy for filling into the ear.

(XVIII)

(1079.) [389]Galls of Kulîra (*Pistacia integerrima*), black pepper, fried paddy, Madhûlikâ (*Sanseviera zeylanica*), long pepper, and antimony ; also liquorice and honey *boiled* in a new earthen vessel with oil, is declared to make a remedy for *children* afflicted with emesis.

(XIX)

(1080.) [10]Long pepper, sugar, fried paddy, liquorice, black pepper, bamboo-manna, and honey make a linctus as a remedy against emesis.

[387] The Gandha-oil will be found in the Suśruta IV, 3[358] (vv. 58*b*-64) and Ashṭânga Hṛidaya VI, 27[238] (vv. 36-41). It is not given in the third chapter of our work among the medicated oils. It is made by boiling all the drugs of the so-called *gandha*-class or class of 'aromatic drugs,' in sesamum-oil. The Gandha-class is also called the Êlâdi-class, or the class which commences with *Êlâ* or 'cardamoms,' which will be found enumerated in he Ashṭânga Hṛidaya I, 15[113] (vv. 43, 44.) See also *ante*, note 113. But it is possible that in the present case there is no reference to any established formula for an aromatic oil.

[388] On the method of *paridhâpana* or 'fumigating' see Dutt's Materia Medica, p. 21.

[389] Compare the formula in the Vangasêna LXXI[895] (v. 69) which only substitutes *Niśâ* 'turmeric' for *Madhûlikâ* and ginger.

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(XX)

(1081.) [390]Bhârgî (*Clerodendron Siphonanthus*), long pepper, Pâṭhâ (*Stephania hernandifolia*), Payasyâ (*Gynandropsis pentaphylla*),

Thirty-third Leaf: Obverse.

together with honey, may be used as a linctus against emesis due to deranged phlegm. So says Jîvaka.[391]

(XXI)

(1082.) [10]Deodar, Kushṭha (*Saussurea Lappa*), chebulic myrobalan, and rock-salt with clarified butter, may be used as a linctus against *emesis* due to derangement of the air.

(XXII)

(1083.) [10]. . . . . , together with long pepper make a linctus which quickly stops emesis.

(XXIII)

(1084.) [392]If diluted cow-dung be added to the set of four spices[393], and used as a linctus with honey, the patient will be delivered from emesis.

(XXIV)

(1085.) [394]Powders of long pepper and black pepper, together with honey and sugar, may be used, with the juice of citrons, as a remedy against emesis.

(XXV)

(1086 and 1087.) [10]Take young shoots of the mango and jâman trees, and of the trees with a milky sap[120], also Payasyâ (*Gynandropsis pentaphylla*), root of Śârivâ (*Ichnocarpus frutescens*), madder, and plumbago root, (1087) and having boiled the whole, give it, mixed with honey and sugar as well as with the set of three spices[393], to the *sick* child, to drink as a cordial and remedy against emesis and diarrhœa.

[390] Compare the formula in the Vangasêna LXXI[595] (v. 68), which, however, substitutes *Nâgara* 'dry ginger' and *Maricha* 'black pepper' for *Payasyâ*.

[391] Jîvaka is the well-known famous physician of Buddha's time. For an account of his history see the Mahâvagga, Chap. VIII (Transl. in the Sacred Books of the East, Part II, pp. 171 ff.), Hardy's Manual of Buddhism, chap. VII, § 20, p. 244, and Schiefner's Tibetan Tales, chap. VI, p. 91 ff. The two accounts differ in minor points of detail, the most important of which is that according to one he was an illegitimate son of Abhaya, and grandson of king Bimbisâra, while according to the other he was an illegitimate son of king Bimbisâra himself and a younger brother of prince Abhaya. He was the court-physician of king Bimbisâra, and is said to have studied medicine in Takshaśilâ (in the Panjâb) under the famous physician Âtrêya (see *ante*, p. 11, note 4). Many wonderful cures, performed on grown-up persons, are related of him; but none with reference to children. But he bore the name or title of *Kaumârabhṛitya* (Pâli *kômârabhachcha*), i.e., 'children's doctor,' which clearly indicates him as having been particularly skillful in the treatment of children's diseases; and this circumstance is supported by the formulae, here attributed to him, which present themselves as giving his *ipsissima verba*. In the Mahâvagga and Tibetan Tales a fanciful etymology is given of his title, as meaning "Maintained by the prince (Abhaya)."

[392] This formula, in an other recension, occurs in the Vangasêna LXXI[595] (v. 67).

[393] See *ante*, Part I, p. 14, note 26.

[394] This formula, in another recension, occurs in the Vangasêna LXXI[595] (v. 73), where, however, *Madhuka* 'liquorice' is substituted for *Maricha* 'black pepper.'

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(XXVI)

(1088.) [395]Root of the bêl-tree, boiled and mixed with powders of fried paddy, may by a child be taken, made up into a linctus with sugar and honey, in the case of worms and emesis.

(XXVII)

(1089.) [10]Cardamoms, asafœtida, Bhârgî (*Clerodendron Siphonanthus*), ginger, and rock-salt, taken with clarified butter, as a potion, will quickly cure severe pains due to *deranged* air.

(XXVIII)

(1090.) [10]White sesamum-seeds[296], liquorice, mixed with sugar, oil and honey, and taken as a linctus, puts a stop to the flux of a child which passes blood.

(XXIX)

(1091 and 1092*a*.) [10]Liquorice, paste of sesamum, sugar, honey, mixed with rice-water, may be given, with honey and sugar, to children in a case of bloody diarrhœa; they will then obtain relief.

(XXX)

(1092*b*—1094*a*.) [396]Take calyxes of the banyan-tree, Rôdhra (*Symplocos racemosa*), *fruits of* Kârshmarya (*Gmelina arborea*), and sugar; (1093) also liquorice, bêl-root, Samaṅgâ (*Mimosa pudica*), Aṁśumatî (*Desmodium gangeticum*), Valâ (*Sida cordifolia*), with flowers of the red silk-cotton tree, Pṛiśniparṇî (*Uraria lagopodioides*), and Dhâtakî (*Woodfordia floribunda*). (1094*a*) The clarified butter medicated with these quickly stops dysentery.

(XXXI)

(1094*b* and 1095*a*.) [10]Cinnamon, Rôdhra (*Symplocos racemosa*), and superior emblic myrobalans: (1095*a*) equal parts of these, powdered and mixed with honey, make a mouth-wash.

(XXXII)

(1095*b* and 1096*a*.) [10]Turmeric, nîm-leaves, liquorice, honey, and blue lotus:—(1096*a*) with these, as well as with Mârkava (*Eclipta alba*) an oil may be boiled *for use* in the case of suppuration of the mouth.

(XXXIII)

(1096*b* and 1097*a*.) [10]Astringent drugs with honey, and powders of the three myrobalans, (1097*a*) are recommended in cases of suppuration of the mouth, *to be used* as washes and emetics.

(XXXIV)

(1097*b*—1099*a*.) [10]*Take* the two Vrihatî[60], the castor-plant, Śvadaṁshṭrâ (*Tribulus terrestris*), both Vâsaka[397], (1098) ginger, barley-corns, Darbha (*Poa cynosuroides*), Vṛikshâdana (*Ficus religiosa*), and boil them in milk together with long pepper and

[395] This formula, in another recension, omitting honey, occurs in the Vangasêna LXXI[894] (v. 49).

[396] Compare the formula in the Ashṭânga Hṛidaya VI, 2[468] (vv 41-43*a*) which is ascribed to a *Vṛiddha-Kaśyapa* or 'Kaśyapa the elder.' See *ante*, note 381.

[397] That is, the white and black varieties, the *Justicia Adhatoda* (or *Athatoda Vasica*) and *Justicia picta*. See Pharmacographia Indica, vol. III, p. 49, 50.

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clarified butter. (1099*a*) This may be given in cases of spasms in the chest. So says Jîvaka.[391]

(XXXV)

(1099*b*—1101.) [10]The lesser set of five roots[81], Kulattha (*Dolichos uniflorus*), jujubes, (1100) rock-salt, ... , cinnamon-leaves, Grâha (*Marsilea quadrifolia*) with clarified butter, the two Karañja[137], Darbha (*Poa cynosuroides*), the cotton-plant and Madhuśigru (*Moringa concanensis*), also (1101) Śvadaṁshṭrâ (*Tribulus terrestris*), Vasuka (*Sesbania grandiflora*), and leaf-stalk of the lotus, with blue lotus :—a draught prepared from these may be taken

Thirty-third Leaf: Reverse.

as a remedy against . . . . . .

(XXXVI)

(1102 and 1103*a*.) [10]Take . . . . . , sugar and . . . , long pepper, rock-salt, small cardamoms, and black pepper-corns, (1103*a*) and make them, with sugar and honey, into a linctus *as a remedy against* . . . . . .

(XXXVII)

(1103*b*—1105*a*.) [398]Boil . . . . . , with jujubes and wheat, (1104) also Kulattha (*Dolichos uniflorus*), Madhuśigru (*Moringa concanensis*), broth of a partridge prepared with a little grease, sonchal-salt, and . . . . . (1105*a*) This is recommended *to be used* in the case of gravel and . . . . . .

(XXXVIII)

(1106.) [10]Tender shoots of the jâman, wood-apples, and shoots and buds of Vaṭa (*Ficus Bengalensis*) :—oil, boiled with these, is said to be beneficial in otorrhea *and* . . . . . .

(XXXIX)

(1107.) [10] . . . . . mixed with powdered long pepper, fruit of Vṛihatî (*Solanum indicum*), black pepper, baberang, and white oleander :—these are said to make a remedy against worms.

(XL)

(1108 and 1109.) Kushṭha (*Saussurea Lappa*), turmeric, and the fruit of . . . . . ., made into a paste, are said to make an embrocation, beneficial as a remedy against scabies. (1109) [399]*In fact* against leucodermic diseases [228],

[398] Compare the formula in the Charaka VI, 24[789] (ll. 12-15), also Suśruta IV, 7[418] (v. 5), Ashṭânga Hṛidaya IV, 11[252] (v. 2) and IV, 11[284] (v. 19), in all of which *Kulattha*, *Kôla* and *Yava* are mentioned together as remedies against stone and gravel. Accordingly I read, in our text *kôla-yavaiḥ* instead of *kâla-yavaiḥ*.

[399] Verse 1109 is marked in the original text with annular sectional marks. It has every appearance of having been originally a mere marginal gloss, amplifying the short formula in v. 1108. Afterwards it would seem to have been transferred by a scribe into the body of the text, and marked off as an addition.

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ringworm, keloid, eczema, and every kind of skin-disease . . . . . of children this is always recommended as a universal remedy.

(XLI)

(1110 and 1111.) [400]Boil the stalks, roots and fibres of the blue lotus, shoots of the trees with a milky sap[120], ginger, roots of Darbha (*Poa cynosuroides*), Uśîra (*Andropogon muricatus*), and Indian sorrel in clean water. (1111) Mixed with sugar and honey this makes an excellent *agent for the* relief of morbid thirst.

(XLII)

(1112.) [10]*Parts of the* blue lotus, emblic myrobalan, Priyaṅgu (*Aglaia Roxburghiana*), and Śârivâ (*Ichnocarpus frutescens*):—a paste made of these *and administered* to children *is a remedy against morbid thirst.*

(XLIII)

(1113.) [401] Seeds of pomegranate, sandal, filaments of the lotus, long pepper, sugar, and honey make a linctus for the cure of morbid thirst.

(XLIV)

(1114—1118.) [10]Having collected bark and shoots of the (five) trees with a milky sap[120], ... , place them in a new jar . . . . in an open place, (1115) and mix them with Śârivâ (*Ichnocarpus frutescens*) and Uśîra (*Andropogon muricatus*), or Nâgapushpa (*Mesua ferrea*), or sandal, or Padmaka (*Prunus Puddum*) and Kâla (*Cassia Sophora*), or leaves of the blue lotus, and . . . . . and rub them up into a paste. (1116) With any of these decoctions the child's body should be washed, and it should also drink it, when it has become sufficiently cold, with the broth of quails and with sugar, but strictly without salt and anything sour[402]. (1117) Cold plasters *also* . . . . . and cold rooms, and nurses wearing wet and cold things[403], and cold broths[279] serve to relieve morbid thirst. (1118) The remedies against morbid thirst, here set forth, also serve to relieve the heat of fever due to *deranged* bile. Mûrvâ (*Sanseviera zeylanica*) *and* . . . . . may also be administered in such cases.

[400] This formula, in a slightly altered recension, substituting *âmra-jambu-pravâlâni* 'shoots of the mango and jâman trees' for *nîlôtpalânâṁ naḍâni* or 'stalks of the lotus,' occurs in the Vangasêna LXXI[894] (vv. 51, 52). The third hemistich is there given thus: *darbhâ-mûli-girâ-chukra-kvathitâni jalêna tu.* This yields no sense, but, to judge from similarity of letters, suggests the reading which I have adopted in the text, p. 76 (viz., *darbha-mûl-ôśira-chukra*).

[401] Compare the formula in the Vangasêna LXXI[894] (v. 53.) The only difference is that there *Jîraka* 'cumin' is substituted for sandal, and that long pepper is omitted.

[402] The meaning is that any of the alternative decoctions, above given, should be given to the child, both as a wash as well as a drink; only in the latter form it must be given quite cold.

[403] With regard to this direction about the contact with cold and wet things, compare the formula in the Charaka VI, 22[754] (ll. 2-6.)

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(XLV)

(1119.) [404]Asafœtida, galls of Karkaṭa (*Pistacia integerrima*), red ochre, black pepper, dry ginger, *and* cardamoms:—these, made up with honey, *are a remedy* in the case of cough and hiccough.

THE FIFTEENTH AND SIXTEENTH CHAPTERS,

desunt.[405]

[404] Compare with this the formula in the Vangasêna LXXI[895] (v. 66), which only substitutes ginger for black pepper and cardamoms.

[405] The remainder of this work, containing the fifteenth and sixteenth chapters concerned with the treatment of barren and prolific women, as well as perhaps the concluding portion of the fourteenth chapter, is wanting. It may have consisted of about five leaves.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 14.

Plate XIX.

Obverse.

1. बृंहणंमधुरंशीतंस्निग्धंपानान्नमिष्यते पित्तोपदिष्टशतञ्चकुर्यात्कासेचतात्मकम□□पप्पलद्रक्षल□शृगशत□□□□□□□□□□□
2. सर्व्वैश्चद्विगुणासितालिह्यात्तन्मधु□सर्पिर्भ्यांचतकासनिवृत्तये सशर्क्करांवा पयसापिवेल्लाक्षांसमांशिकाम् क्षयकासंयथादोषंमांसक्षीर□तशनैः
3. शमयेद्बृंहणप्रायै राहारैःसंसयेन्नच पिप्पली पद्मकं द्राक्षासंपक्वं बृहतीफलम् घृतक्षौद्रयुतो लेहः क्षयकासनिबर्हणः ॥ दशमूलात्म
4. गुप्तेला पिप्पलीमूलचित्रकान् गजपिप्पल्यपामार्गशंखपुष्पिषडीबलाम् पौष्करञ्चद्विपलिकान्यवाढकयुतान्यचेत् द्रोणेपांतद्यवैःखिन्नैःकषायम
5. भयाशतम् तुलांगुडस्यतुपचेत्कुडवंघृततैल□ कुडवंपिप्पलीनाञ्चदत्वालेहेचशीतले मधुनः कुडवंदत्वास्थापयेद्घृतभाजने लिह्याद्यथाबलंलेहं
6. खादेद्वेचाभयेततःसर्व्वकासान्नुदत्येष क्षयजंतुविशेषतःश्वासहिक्कावतांस्वेदंस्वभ्यक्तानांप्रयोजयेत् कुलत्यतिलमाषाम्लघृततै
7. लामि षोदनैःबर्हितित्तिरिदक्षाणांरसैः सव्योषदाडिमैः सहिंगुविडमृद्वीका मातु लुंगरसा द्रकैः कुलत्यदाडिमाजा जीशुष्क
8. मू ल कसंयुतैः यवगोधूमशाल्यन्नंस्निग्धसुष्णञ्चभोजयेत् कुलत्थय वकोला म्बूद शमू लवलाजलैः पानार्थंकल्पयेत्कासश्वास
9. हिक्कानिवृत्तये॥षडीपुष्करजीवंतीमुस्तनागरचोरकैःपिप्पल्यातामलक्याचसुरसै लागुरुत्वचम् समांशबालकन्दत्वाशर्क्कराष्टगुणाभवेत्
10. □□□□□सर्पिर्भ्यां हिक्काश्वासनिवृत्तये॥कर्जूरंपिप्पलीद्राक्षाशर्क्कराचेतितत्समम् मधुसर्पिर्युतोलेहः श्वासहिक्कानिवारणः ८

Reverse.

1. □□□□□□□□□शालिगोधूमवैक्लतम् जागलानांरसैःशतैमृद्वकाशक्करायुतैःश्रितशीतैःपयोभर्व्वासघृतैःससितोपलैःपिवेद्राक्षारसंशीतंशर्क्करामलकोदकम् मृद्वीकां
2. □□□दवीक्षूवापिप्रकामतःद्राक्षामलककर्जूरपिप्पलीमरिचान्वितम्पित्तकासहरंह्येतल्लिह्यान्माक्षिकसर्प्पिषाकर्जूरंपिप्पलीद्राक्षाशीतालाजाःसमांशिकामधुसर्पिर्युतोलेहः
3. पित्तकासहरःपरम् वाशाकषायकल्काभ्यांघृतंसमधुशर्क्करम्सिद्धंतत्पित्तकासघ्नंसर्वपित्तविकारनुत् आपीथ्य क्षीरिणां शृंगान्यचेत्क्षीरेचतुर्गुणे द्राक्षाकल्कंघृतं
4. सिद्धंलेह्यंतत्पित्त कासनुत्॥षोडशभि र्जलपात्रैर्मृद्वीकायाःपलानिदशषट्कञ्चअष्टौमधुकपलानिचछागा न्मांसात्तुलार्धंस्यात्पादावशिष्टतोयंशीतं
5. पू तंकषायमवतार्य दत्वाकषायतुल्यंपयो थनवसर्पिषःप्रस्थम् ऋषभकजीवक मेदांविदारिवीकात्म गु प्ता नाम् भव्याक्षोडनिकोचकशृंगाटकपद्मवीजानाम्
6. भागानक्षसमांशानवाप्यसंसाधयेतमृद्वग्नौसम्य क्षिप्तेतस्मिदद्यात्सितशर्क्करापलान्यष्टौ मधुनश्चपलान्यष्टौचतु ष्पलंपिप्पलीचूर्णात् समसक्तुकमित्यभिधीयते
7. घृतमिदंजनकेश्वरपूजितम् क्षीणेक्षतेत्यशुक्रे प्यथसरुचिरपैत्तिकेषुरोगेषु स्त्रीकामेषुचदेयंवृष्यंबल्यंचघृतमेतत् ॥ द्राक्षामधुकखर्जूरविदारीसशतावरी
8. परूषकाणित्रिफलांसाधयेत्पलसंमितान्जलाढकेपाद□□□समामलकस्यचघृतमिक्षुरसंक्षीरंमभयाकल्कपादिकम्साधयेत्तद्घृतंसिद्धंशर्क्कराक्षौद्रपादिकम् प्रयोगात्पित्तकासघ्नं
9. सर्वपित्तविकारनुत् ॥ कफजेच्छर्द्दनंपूर्व्वंकासेलंघनमेव□ शस्तायवान्नविकृतियूषाश्चक टुतिक्तकाः पिवेद्वर्मांबुमद्यंवापुराणं क्षौद्रसंयुतम् व्यायामधूमौसेवेतरूक्षोष्णान्य
10. शनानि च पाययेत्सार्षपतैलंकौसुंभमथवाभिषक् पंचकोलकसिद्धंवापि वेल्लासेकफात्मके व्योषपुष्करमृद्वीकात्रिफलाषडि चित्रकैःमधुतैलयुतोलेहःकफ□□□
11. बर्हणः चूषणंत्रिफलादारुविडंगापद्मकोबला रास्नाच सर्व्वेतुल्याःस्युःशर्क्करामधुसर्पिषी लेहयेत्तत्कृतं चूर्णं कफकासनिबर्हणम् चूषणत्रिफले□□□□□□□□□□□

* *N. B.*—The numerals 21 shown on the right-hand margin of the facsimile, have been inserted by myself, and were not on the original leaf. See note 166 on page 118.

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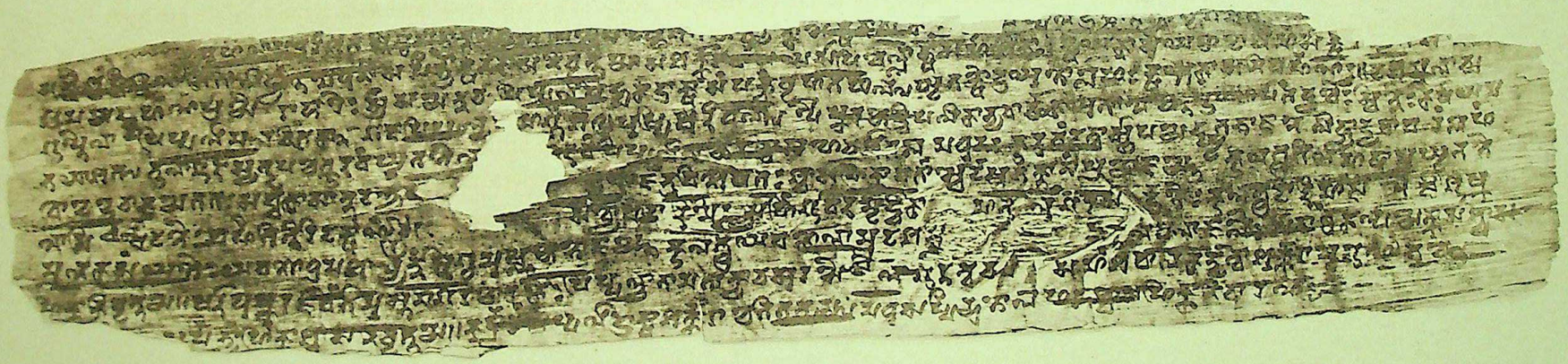
The Bower Manuscript.

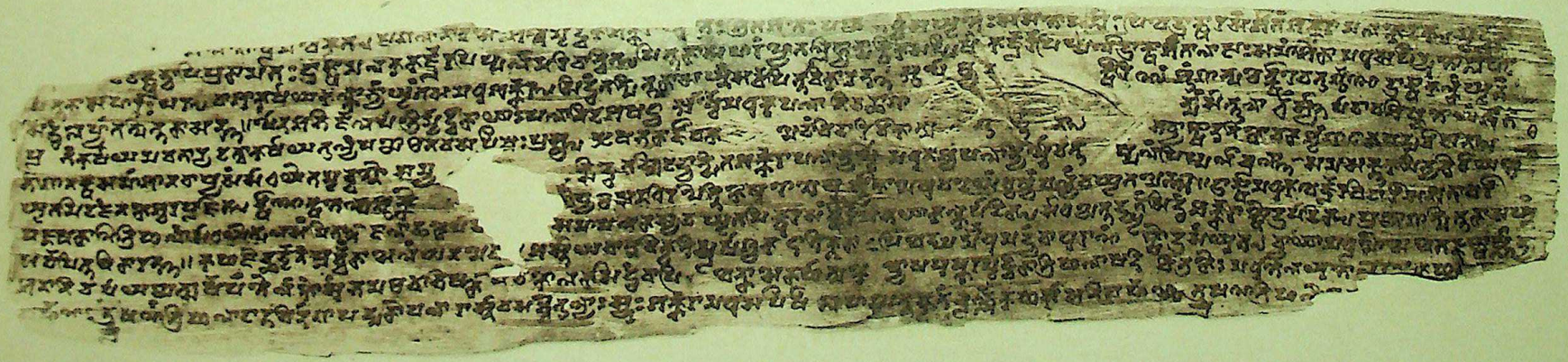
Part II, Leaf 14.

Plate XIX.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, October 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 15. *Plate XX.*

Obverse.

1. □□□□□□□धुमप्रयुक्तम्सपिप्पलीकच्चसनागरच्चलीद्वैवसद्यः शमयंतिहिक्काम्पिवेच्चगोवालवषाण □मश्रेष्ठस्यवासर्जरसस्यधूमम्धूमंकुशानाभ
2. □□प्रयुक्तघृतेनहिक्कासुसुखंलभेतचूर्णक्षतंतिक्तकरो हिणीनांचूर्णानिवाकाञ्चनगैरिकस्यमधुद्वितीयाविनिहंति हिक्कांनित्यप्रसक्तामपिशीघ्रमेव॥
3. लाजाःसुपिष्टावदराखिमज्जास्यादं ज नंश्रोतजमुत्तमञ्चौद्रेणसर्व्वाणिसुयोजितानिलीढानिसद्यःश मयंतिहिक्काम्॥सूक्ष्माणिचूर्णानिच
4. सैन्धवस्य प लंभवे द्वेचप लेघृतस्य हिक्कांभभूतायसु खायदेयंतथैवरक्तेसु खतः प्रवृत्ते॥हिक्कायोगाःपंचश्लो५ ६ ◎ पिप्पल्यामलकं द्राक्षातुकाक्षीरो
5. सशर्करा लाजाष्ट तंमाक्षिकञ्चलेहः कासनिवारणः ॥पिप्पल्यः शर्करादाक्षालिहोमाक्षिकसंयुतः॥हरीतकींपिप्पलीञ्चचूर्णमधुयुतंलिहेत् च्यूषणंत्रिफ
6. लांचैवपद्मकंदेवादारुच रास्नांबलांविडंगानि सक्ष्मचूर्णानिकारयेत्चूर्णैसमां शकरांचलेहयेन्मधुसर्पिषाएषलेहःप्रणुदतिप च
7. कासान्समु त्थितान् यवक्षारोविडंगानिहिंगुं भार्गीमहौषधम्सैन्धवंपिप्पलीरास्नातुल्यान्येतानिचूर्णयेत्सर्पिषापाययेदेतत्तच्चूर्णं कास
8. वारणम् म न्दाग्नितांतमश्वासंहिक्कांचैवापकषति॥ द्राक्षाप्रमाणाद्विशतप्रमाणाच्चौद्रेणपिष्टासहपिप्पलीभिःएतेनचूर्णस्यसशर्करायाःकासेषु
9. लेह प्रवरःप्रधानः॥पिप्पलीवृहतीव्याघ्रीकथितःक्षीरसाधितःसशर्करघृतक्षौद्रःपथ्यःकासक्षयापहः॥त्वक्क्षीर्यामलकंद्राक्षालाजाःपिप्पलीशर्करा:द्राक्षा कर्क
10. टकीव्योषत्रिफलाजाजिक्षित्रकाः॥व्योषदारुविडङ्गानित्रिफलाशर्करावला कासिभिःसघृतक्षौद्राः लेह्याःश्लोकार्द्धिकाख्य इति◎कासघ्नाष्टौयोगाःश्लो५◎
11. हरीतक्यःपंचविंशत्तावद्दन्तीपलानिचक्षित्रकात्पंचविंशच्चजलद्रोणेविपाचयेत् † दन्तीसमंगुडंपतंदद्यात्तत्राभयाश्चताः□□ार्धकुडवञ्चौक्षंत्रिव□□□□□□
12. † पादावशेषंतत्तोयंपूतंपुनरधिश्रयेत्

Reverse.

1. □□□□□□लिकंपिप्पलीविश्वभेषजमृतत्साध्यंलेहवच्छीतेतस्मिंस्तैलसमंमधुकाषकाश्चात्र□□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□
2. सुखंविरिच्यतेस्निग्धोदोषप्रस्थमनामयः ~ गुल्मंश्वयथु मर्शांसिपाण्डुरोगमरोचकम्हृद्रोगंग्रहणीरोगंकामलांविषमज्वरम् कुष्ठंप्लिहानसु□□□□□
3. न्त्युपसेविताः निरत्ययश्चेत्क्रमः स्याद्भुवोमांसरसोदनः◎प्रस्थविरेकोनामश्लो ६ पा~◎रोध्रंषडोंपुष्करमूलमेलांमूर्व्वांविडंगां त्रिवृतांयवानीम्चव्यां प्रियंगु
4. ~ कुमुदंविशालां किराततिक्तं कटुरोहिणीञ्च द्रोणेभसः कर्षसमानिपक्वापूतेचतुर्भागजलावशेषेरसेर्द्वभागंमधुनः प्रदत्वा पचंनिधेयोघृतभाजनस्थः मध्वा
5. सवोयंकफपित्तमेहान्क्षिप्रंनिहन्याद्विपलप□गात्पाण्डामयाशांस्यरु चिप्रहण्यःदोषान्किलासंविविधांश्चकुष्ठानिति◎मध्वासवयोगोनाम◎मधू कंमु
6. ५ स्तम्वद्वीकाकार्ष्मर्याणिपरूषकम्त्रायमाण मुशीराणित्रिफलांकटुरो हिणीम्पीत्वानिशिस्थितंजंतुर्ज्वराच्छीघ्रंविमुच्यते॥पिप्प ली
7. ६ शर्कराक्षौद्रंघृतमिश्रंपयःश्रितमृतत्पंचसा रंपातव्यंज्वरकासक्षयापहम्◎ कलिंगकाप टो लस्य पत्रंकटुकरोहिणी प टो लंशारि वामुस्तं
8. पाठांकटुकरोहिणीम्॥निम्बम्पटोलंत्रिफलांमृद्वीकामुस्तवत्सकौ किराततिक्तममृतांचन्दनंविश्वभेषजम् गुडूच्यामलकंमुस्तामर्धश्लोकसमापनाःकषायाःश
9. मयंत्याशुपंचप ञ्चविधंज्व र म्॥ अरिष्टपत्रंसपटोलचन्दनंसभद्रमुस्तामलकंहरीतकी जलेनसिद्धासघृ ताःसशर्करःशमेतित्रिस्थूणगतं
10. ज्वरंनृणाम् ॥ मधुक्षिकंद्वेत्रिफलेसपा ठे भार्गीचमंजिष्ठिकशारिवायाः जलोन्मितोनिर्मलपट्टपूतःसर्व्वज्वराणां शमनःकषायः॥चन्द नंपद्म
11. □□□□स्ताकटुकरोहिणी वत्सकं त्रायमाणाञ्च द्राक्षावनपरूषकम् मधुकंशीतपाकञ्चयष्टीमधुकशर्करां जीवक र्षभकौचोभौतथैवामलकान्यपि

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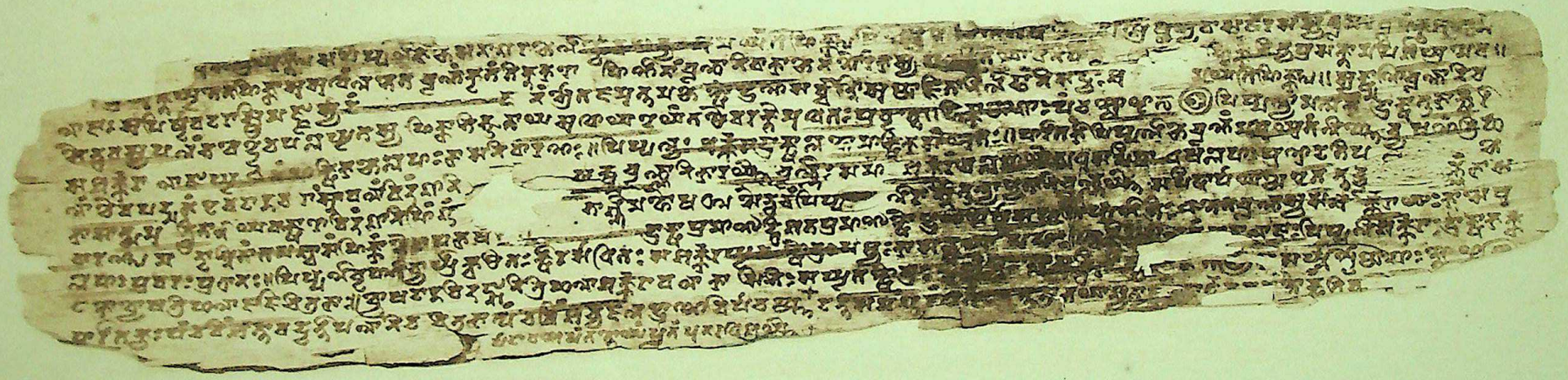
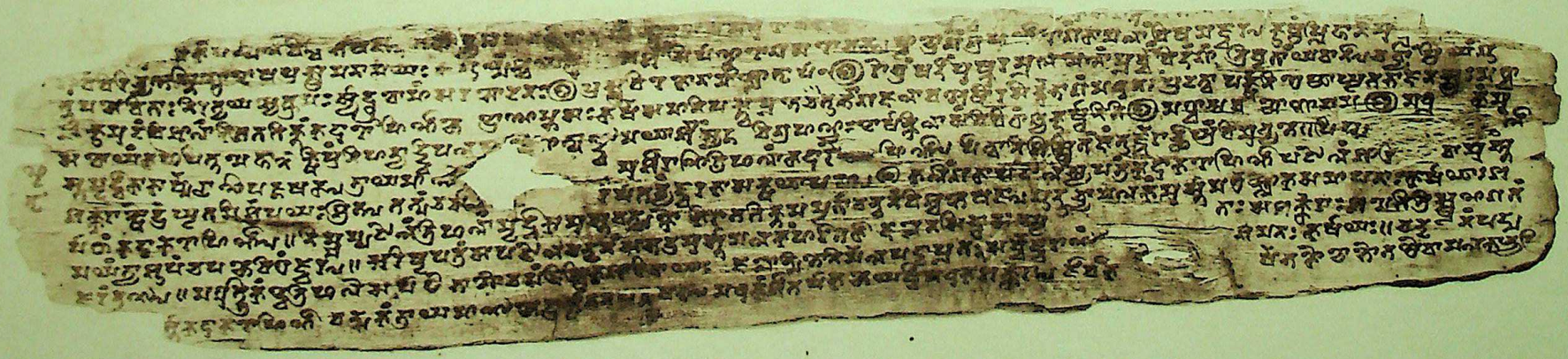
Part II. Leaf 15.

Plate XX

Obverse.



Reverse.



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Part II.—Leaves 16 and 17.

Plate XXI.

Obverse.

1. □□□□□□□□□□□□□ उलूखलेरात्रिपर्युषितंह्येतद्दद्याच्छर्करयासहकषायएषवात□□
2. □□□□□□□□□□ ◎ अभयाहिंगुपिप्पल्योयवानीमाम्लवेतसम्एतानक्षसमान्भागान्विवे□
3. □□□□□□□□पनीयंपरंस्मृतम् हृद्रोगेपार्श्वशूलेचवा तगुल्मेचपूजितम्कोष्ठस्थे षुचव□
4. □□□□□स्यतेनास्यमेतच्छी र्षरोगविनाशनम् शिरोरुजायांसघृतःस□चन्दनंकुष्ठ मथो□
5. □□लाकमलोत्पलंचप्रपौण्डरीकंसुरदारुकुष्ठम् कुर्यात्समंपद्मकचोरकौचशिरोरुजायां□□
6. घृतोत्तमंवावदरेणसिद्धंनस्तःप्रदद्या□□ भेदकान्ते॥पश्चाद्घृतंचाप्यनुपा□□
7. भुक्ताचभक्ष्यंलभतेगुडेन॥बिल्वमूलंफ□ चैबनस्तःकर्मणि□□□□□□□□
8. संगृह्यत तैलंविपचेद्भिषक्ततोस्यनस्ततोद द्यच्छीर्ष रोग□□□□□□□□□
9. नस्तःकुर्यात्पुनःपुनः ॥ भागोपुराणतैलस्यतावत्स्यात्पाटलस्यच□□□□□□□□□□□□□□
10. टलेपः श स्तो यं ख्यातः शीर्षरुजापहः ◎ ल वर्णंशृंगवे□□□□□□□□□□□□□□□□
11. चित्रकतिन्दुके बस्तमुत्रेण संयोज्यलेपःशीर्ष□□□□□□□□□□□□□□□□□□

Reverse.

1. कण्डीरमर्कमूलंचचिफलाकटुसर्षपाःगवांमूत्रे□□□□□□□□□□□□□□□□□□□□
2. स्वराम्बुना ॥शीर्षामयहराःपंचयोगाःश्लो ◎ □□□□□□□□□□□□□□□□□□□
3. कंचैव कण्टकार्याःफलानिचसूक्ष्मचूर्णमिदंकृत्वाकुर्याद्व्रध□□□□□□□□□□□□□□□
4. यूषमेतन्नरःपीत्वाप्रतिश्यायात्र मुच्यते ॥ सक्तून्सुप्रयुत□□□□□□□□□□□□□
5. पा ⊙ कण्डीरमग्निनादग्ध्वाभस्मतद्गृह्यबुद्धिमा□ दन्तान्त□□□□□□□□□□
6. □गेनदन्तशूलंप्रशा म्यति ॥ अजा□ी□ गवेरञ्चविडंगानि□□□□□□
7. □लं सुपिष्टं तु सर्पिषा सहदापयेत्□□ स्तवायसेभाण्डेअग्नि□□□□□
8. □□ंशुंतंपिप्पल्योविश्वभेषजम् क्षारञ्च लवणञ्चैव कबडोदन्तशूलनुत् ॥ सोमराज□□□□
9. □□□□□□वेरंशुक्तपिष्टंविजानतादंतशूलापहंकुर्यात्कबडग्रहमुत्तमम् ॥ दंतशूलहरा□
10. □□□□□□□□ैभिर्विं पाचयेत् कर्णपूरणमेतेन कर्त्तव्यं कर्णशूलिणाम् कर्णच्छेडे□□
11. □□□□□□□□□□□□ीवाघ्रनखंरोध्रंसूक्ष्मेलादेवदारुच गर्भेनानेन तैलस्यप्रस्थंमृद्ध□

Obverse.

□□□□□□□□□□□स्नहसमन्वितम्तेनकर्णेपिच□□□□□□
□□□□□□□□□सुतम् पिप्पलीक्षारसिद्धंतुतैलंकस्वर□□□□
□□□□□□□□□म्॥कुक्कुटस्यभवेन्मेदः स्थूलमाषास्थवि□□□□
□□□□□□□□□□यम् प्रक्षिप्यसर्व्वमे कत्र दिवसा□□□
□□□□□□□□□□तम्॥ककुभंसुमनातैलंवर णी□□□□
□□□□□□□□□□चेद्बुधः सप्तराव मु□□□
□□□□□□□□□□: शिलाम्कङ्कलञ्च मृणा□
□□□□□□□□□□रिद्रागैरिकंचौद्रंकासीस मथसै न्धव□
□□□□□□□□□□□□एतत्तैलंविपक्तव्यंकुष्ठालेपनमुत्तम□□
□□□□□□□□□□□□□□षयेत् ऊषामण्डेनधौविल्वादद्रु□
□□□□□□□□□□□□□म् सह रिद्रामिदंविल□

Reverse.

□□□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□□□□□□
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□□□ □□□□□□□□ □□□□□ रेणतु□□
□□□ □□□□□□□□ □□□□□ वत्स□□□
□□□ □□□□□□□□ □□□□□□पिष्टः कुष्ठ□□□□
□□□□□□□□□□□□□□□□□□□□न्धिकमुस्तरोध्रस□□□
□□□□□□□□□□□□ □□□□कण्डूकोठपिट्टक□□□
□□□□□□□□□□□□□□□□□□□□न्या द्वहुवा□□□□□

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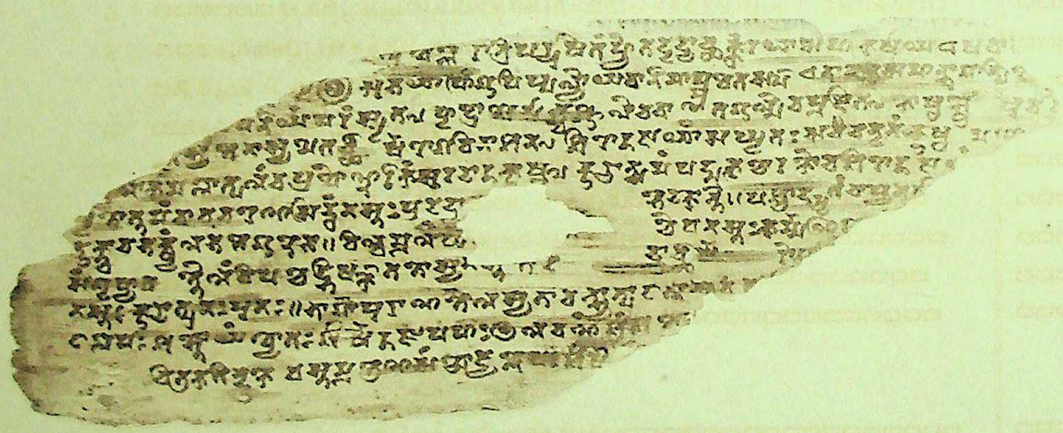
Part II. Leaves 16 & 17.

Plate XXI.

Obverse.



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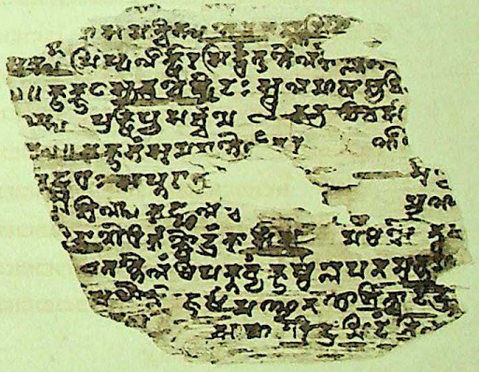

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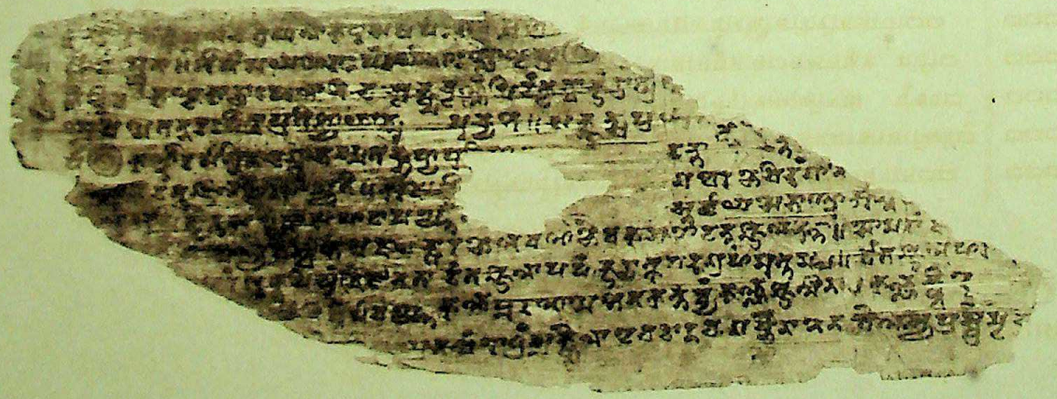

Reverse.

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Part II.—Leaf 18.

Plate XXII.

Obverse.

1. □□घृतनसशय:॥कदल्या:क्षारतैलनसिक्षानिपरमूत्रयेत्एष□□□□दृष्ट अपामार्गपि□घृत□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. □शस्यरुचिरेणच॥एरण्डस्तगरंकुष्ठंचित्रकंमूत्रपंचमम्आटरूषकमूलंचषड्ग्न्यांमधुकन्तथाप्रपुनाडंविडंगानिसैन्धवंपरिपेलव□□□□□□□□घृ□सक्षाना□
3. हषधम्⊙सिक्षयोगा: श्लो५⊙ गुडिनश्रपयेत्क्षीरंकदुष्णंकामत:पिवेत्मूत्र ग्रहस्यभेषज्यं सद्यस्तंमतमक्षिनो:॥मृद्वीकांशर्करांचैवदधिमण्डेन पाययेत्□
4. मूत्रग्रहस्यभेषज्यं सद्यष्कं समुदाहृतम्॥एर्व्वा रुकस्यबीजानामक्षमात्रंप्रपीषयेत् युक्ताम्ललवणंपीत्वामूत्रग्राहाश्मसुच्यते॥हि:कुंकुमस्या क्षमात्रंमृद्वीक
5. रसपीषिमम्एकरात्रस्थितं पीत्वामूत्रग्राहाश्मसुच्यते॥अयोरज:सूक्ष्मपिष्टंमधुनासहपाययेत् मूत्रग्रहस्यभेषज्यंसद्यष्कंमतमक्षिनो: ॥ खराश्वाहिंगुसुर□
6. हिरिवेरंरसांजनम्चित्रकस्यचमूलानि क्षाय मानांचसंहरेत्एतानिसमभागानिमधुनासहपाययेत्पार्श्वशूलंमूत्रकृच्छ्रंसर्व्वमेतेनशाम्यति⊙□□
7. कृच्छ्रघ्ना: समयोगा: ॥ ⊙ ॥ मूत्रकृच्छ्रेषु तोयार्थ:कार्य:क्वाथेनसर्व्वदामूलानांशरकाशेक्षुदर्भगोक्षुरवीरणै:पिवेत्कुसुंभपुष्पं वा
8. तण्डुलांबुमधुद्रवम्क्षीरवस्तिंयथोक्ताम्बादद्यात्स्वेदाश्चकारयेत्⊙मूत्रकृच्छ्रघ्नानवयोगा:⊙ नासागमेतुरक्तस्य श्रवपीड:प्रशस्यतेद्राक्षेक्षुदू र्व्वास्वरस
9. शंखगैरिकचन्दनै:शोथितेमूलकं सिद्धंतोय तक्रेण दापयेत् हरीतकींसमगुडां खादेद्वागुडनागरम् ॥ पुनर्न्नवांदेवदारुंपुरा णंविश्व भेषजम्श्वयथु
10. प्रतियानार्थंचहंतुपयसापिवेत्॥ह रीतकीन्देवदारुंशृंगवेरंपुनर्न्नवाम् गोमूत्रेणपिवेज्जीर्णे स्नातं क्षीरेणभोजयेत् हरीतकीनांत्रिपलंपलास्त्रिकटुकात्रय:
11. □□तैलाश्वकर्षांशागुडस्यार्द्धतुलाधृता आगस्त्यान्मोदकानेतान्भुक्तस्योपरिभक्षयेत् शोथार्शोग्रहणीदोषकासोदावर्त□तये॥तुल्यांशास्त्रिफलासुस्तविडं□

Reverse.

1. □□□□ □□□उरयोरजस्तुल्यतलिहेन्मधुसर्पिषा क्षीरंचानुपिवेज्जीर्णेक्षीरेणैवचभोजयेत् मूत्रवाद्विगुणक्षीरंपिवे [क्तु]डवसमितम्पिवेद्वाचूषणस□
2. □मूत्रंवाविरेचनम् यवान्नाजांगला:शीधु:स्वेदाश्चोष्णाश्चशीफहा॥◎॥छर्द्यांपिवेततृष्णार्त्त:सदाहस्तण्डुलाम्बुना दाडिमंम धुकंरोध्रंबटशृंगा: सितांमधुम्
3. लिहेद्वामधुनाच्छर्द्यांकोलमज्जाञ्जनंसिताम्पिप्पलीतण्डुलालाजामक्षीकाशक्तुतासमम्आम्रास्थितोयचूर्णेवातृष्णाच्छर्द्यातिसारनुत्॥मातुलुंगस्यजम्बाश्चपल्लवा:
4. ५ शर्करामधु लिहेच्छर्द्यांपिवे क्षैषांक्षुद्वानां शीत लंजलम् लाजान्मधुयुताद्वादे त्सक्षौद्रांवाहरीतकीम् खादेत्कपित्थंसव्योषंपिवेन्मुद्गद लांबुना छर्द्यां
5. चन्दनकल्कंवापिवेदामलकीरसैरिति⊙छर्द्दियोगा:श्लोका५५⊙ तृष्णायांरक्तशालीनांतण्डुलान्सीत्पलाञ्जनान्पक्वलोष्ट मधु द्राक्षाकर्जू राणि
6. ५ परूषकम् जलेस्थितंपिवेच्छीतंशर्करांबु पयांसिच ॥सितांविडंगामधुकंपि प्पल्योधात्रिसैन्धवै:सर्पिर्म्मध्वभ यातैलंभागा: स्युर्म्मा
7. नत:समा:॥भागा:षोडशसक्तानामङ्गिस्तं तर्प्पणंपिवेत् तृष्णागुल्मज्वरार्शोघ्नं हृष्यंग्रहणिदीपनम् शीता: प्रलेपा:शीता स्वजाङ्ग□
8. मधुरारसा:धात्रिदाडिमवृक्षाम्ल मातुलुंगैर्द्विहेच्छिरद्वति⊙तृष्णाप्रशमनायोगा:⊙सुराह्वदारु त्रिफलाससुस्ताकषायसु क्वाथ्यपिवेत्प्रमेहीक्षौद्रे□
9. युक्तामथवाहरिद्रांपिवेद्र सेनामलकीफलानाम् ॥ हरिद्रांसर्व्व मे हे षुपिवेदामलकीरसै: गोमूत्रभावितयवै:पिवेद्वा मधुतर्पणम्॥यवान्नविकृति:
10. शोधुर्ज्जांगलास्तृफलामधुकषायतिक्तकटुकव्यपायामेहनाशना:॥हरिद्रनिंबदर्भार्द्रक्षीरकाकुभचव्यजा: कुष्ठश्यामैकपाठैला कषाया:स्ने□मेहिनाम्⊙
11. पित्तेसक्तकि यष्टिह्वधात्रीश्वादंष्ट्रखादिरा: मूत्राणिकटभीक्षीरंतक्रतैलासवाहिता: सर्व्वमे हेषुमधुनाचूर्णेवातिक्तकंलिहेत् ॥⊙॥ घृ□ हृप्रशमनयो□□
12. □ ◎ पूर्व्वमेवहितंविद्याद्वैसर्प्पेरक्तमोक्षणम् विरेकोवमनंशोतै: स्त□नं तिक्तसेवनम् प्रलेपनं□रपि□र्मासरैश□□□□□□□ □□□□□

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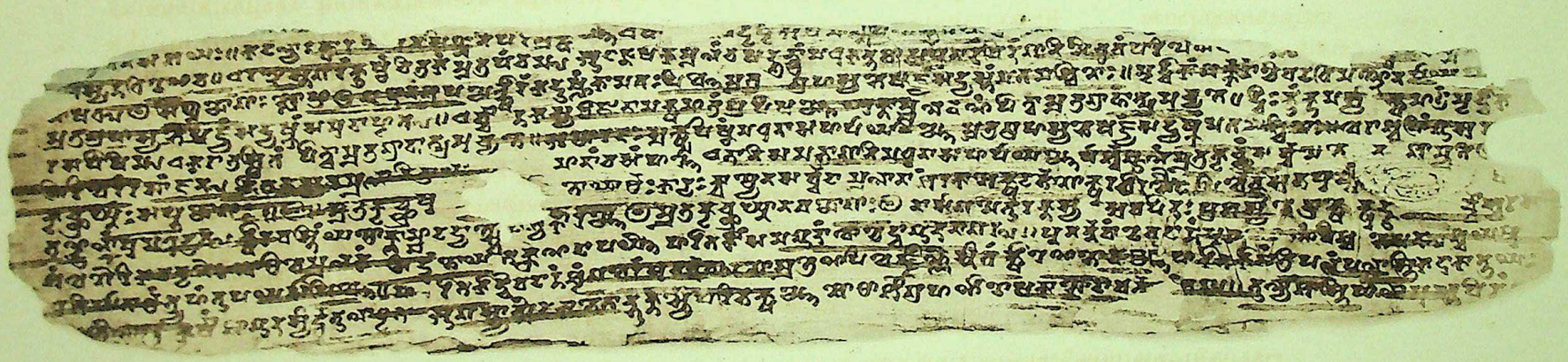
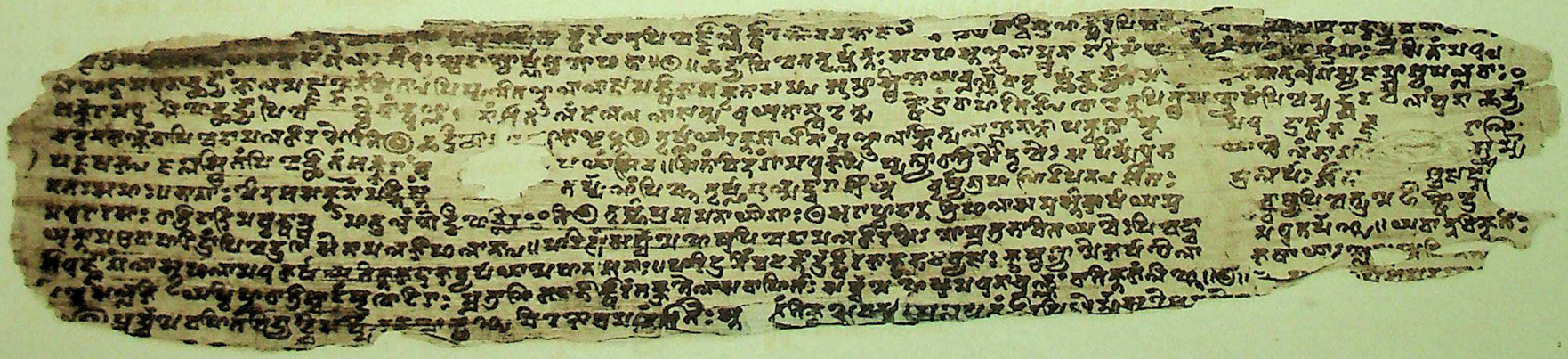
Part II. Leaf 18.

Plate XXII.

Obverse.



Reverse.



ORIGINAL SIZE

Survey of India Offices, Calcutta, October 1893.

Photo-etching

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Part II.—Leaf 19.

Plate XXIII.

Obverse.

1. □□□□□□शाद्वलैःवीरामधुकमजिष्ठवेतसोत्पलकेसरैः जवनीयपलाश□□□□□□□□□कैः घृतांबुचीरपिष्टैस्तैलपःसेकश्चशस्यते चित्रतात्रिफलांनिम्बं□□
2. पलुमहौषधम्श्रितःकषायःसगुडोविसर्प्पज्वरनाशनः महातिक्तंपिवेत्सर्प्पिश्चूर्णंयच्चापितिक्तकम्एतैरेवघृतंसिद्धंविषमज्वरनाशनम्॥विसर्प्पचिकित्सितंश्लोकृपा ⊙
3. कषायंकामलापाण्डुपूर्व्वाद्यंज्वरितःपिवेत् हरिद्रांवासगोमूत्रांतयोर्व्वादाडिमत्वचम्॥पिप्पलोद्राक्षयोःप्रस्थौद्रौणेधात्रीरसंपचेत् सिता शतार्द्धमधुकंशुण्ठीत्वङ्क्षीर
4. कद्वलम्शीतान्मधुप्रस्थयुतात्ततश्चार्द्धपलंपिवेत् कामलीपाण्डुरोगीचपिप्पलींवाप्रयोजयेत् मुस्ताद्यंचीरवस्तिंवायवान्नंजांगलंमधु अयोरजीयंसेवेच्चयाच पित्त
5. ज्वरेक्रियेति ⊙ नावनीतकेमिश्रकोद्ध्यायश्चतुर्थः ⊙ अतःपरं प्रवक्ष्यामिबलवर्णप्रसादनम् येनमांसानिवर्द्धन्तेबलंचैवोपजायते मूलानामश्वगन्धायाःपंच
6. विंशत्पलानितु कण्डशस्छेदयित्वातु स्थाल्यामा□ यसाधयेत् पादभागावशिष्टञ्चज्ञात्वातमवतारयेत् तद्रसंतुपरिस्राव्यदृढेपात्रेवसेचयेत् तस्मिन्कषायेमति
7. मानौषधानिप्रकल्पयेत् जीवनिसर्व्वाणिशर्क्करं चूर्णमेवच मधुसर्प्पिश्चप्रस्तृतंपिप्पलीचूर्णमेवच किंचिल्लवणिकंकृत्वाखजेनालोड ये
8. द्भिषक् आसिच्यबस्तावच्छिद्रेवस्तिकर्मणिकारयेत् एकेनयदिवाद्वाभ्यांत्रिभिर्व्वापिप्रमाणतःप्रत्यागतेनिरूहेस्मिन्परिषेकःसुखाम्बुनाततो लोहि
9. तशालीनामोदनंमधुसर्प्पिषा क्षीरेणसहभुंजीतजांगलानांरसेनवेति॥ ⊙ अश्विनोरश्वगन्धावस्तिःश्लोगुपा ⊙ यष्टीमधुकसिद्धेनसर्पिषा चानुवासयेत् जीवनीयविप
10. क्वंवासर्प्पिःस्यादनुवासनम्तेनमांसानिवर्द्धन्तेक्षयश्चाप्युपशाम्यति ⊙ अश्वगन्धावस्तिःश्लो ⊙ रास्नाग्निमंथमथपाटलिच्चस्योनाककार्ष्मर्यनिदिग्धिकांचसराजवृक्षा□
11. □□ालपर्णीं सपृश्निपर्णीं बृहतीञ्चदद्यात् एतानिमूलानितुसर्व्वशः स्युरेरण्डमूलञ्चतथैवचेयम् द्वेद्वेपलेचात्रभवेत्प्रमाणं द्रोणेत्वपाञ्चैवपचेत्कषायम् पा□□
12. शेषन्तुक षायमेतत्प्रचि प्यक ल्कान्विदधीतसूक्ष्मान् कुष्ठस्ययष्टीमधुकस्यचैवतथैवयेपीतकसर्□□□□□□□□□

Reverse.

1. □□□□□□ल्कविदग्ध्यान्मधुकस्यचैव आरोग्यतेजोग्निवयोबलायुर्द्दातिजीर्णेष्वपिपौरुषञ्च वाते□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. □ग्नमरीचकेचबन्ध्या सुदुष्टेप्रचुरेपुराणे प्रमेहकण्डुक्षतयोनिदोषेपाण्ड्वामया□र्शोग्रहणीप्र□□ ॥ □स्नग्न□□□श्लोकृ□□ □ □□□□□□□
3. र्षिरात्मवान्सुप्रभस्त्विहार्यांभिःहबुषावस्तिंतांमेनिबोधतसु खोपभोज्यतमाम्प्र सृतःप्रसृतःप्रस्थःप्रस्थौर्द्धपलंप्रमाणतः प्रस्थःहवुषावक्षणयवक्षरसलि□
4. सैन्धवयुतानाम् कर्त्तव्यमेतदाजलप रिक्षयात्प्रादपेतलवणहृतम्सिद्धंपूतंसलवणमथचख जेत्सर्पिषासार्द्धम्सुखतन्त्वाणांनृणांपरिणतवयसांप्रगाढशक्त
5. तांचएषसुखोष्णोवस्तिःप्रणिधातव्यःसकृत्सर्व्वः अन्नमिवकालभोज्यःसुखपरिहार्योनचात्रपरिहार्यम्तेजोग्निवीर्यबलपौरुषा युषांवर्द्धनोप्येषइति ⊙ हवुषा
6. वस्तिःश्लोकृ ⊙ मधुतैलसमेस्यातांताभ्यांतु ल्यंसुखोदकम् कर्षश्चशतपुष्पायाःकर्षार्द्धःसैन्धवस्यचएषवैशेषिकोवस्तिर्द्दीपनीयोर सायनः
7. बृंहणीयश्च बल्यश्च विद्याद्यवनसंज्ञितः ⊙ स्त्रियःसंभोजनंयानंव्यायामंशिशिरोदकम् अस्मिन्प्रणिहितेवस्तौयथाकाममवाप्नु यादिति ⊙
8. मधुतैलोदकोवस्तिः श्लो ⊙ तैलस्यानेघृतंदद्यात्तोयस्यानेभवेत्पयः शेषंपू र्व्वेणतुल्यंस्यात्सवस्तिःसर्व्वसाधकः ⌒ तुल्यंमधुचतैलञ्चरास्नाताभ्यांसमाभवेत्
9. शताह्वायाभवेत्कर्षः पिप्पलीनां तथैवच यष्टीमधुककल्कश्च कर्षार्द्धंलवणोत्तमात् एषरासायनो वस्तिर्बल्योबृंहनदीपनः निरुपद्रवोयावनश्चवृष्योवीर्यबल
10. वहःगाढविण्मूत्रकृच्छ्राणि गुल्ममेहार्शबध्नुदिति ⊙ तैलाद्योवस्तिःश्लो ⊙ परिवेष्ट्यकुशैरार्द्रैरार्द्रवृत्तानिशाल्मलेः कृष्णमृत्तिकयालिप्यस्वेदयेद्गोमयाग्निना⌒
11. □शुष्कांमृत्तिकां ज्ञात्वाग्टह्यवृत्तानिशाल्मलेः उलूखलेसमायोज्यमृद्गोयात्पयसिस्थि ते पिण्डंमुष्टिसमंकृत्वातन्मूलंतैलसर्पिषोः स्नेहितं मात्रयायुक्तम्
12. कल्केनमधुकस्यच व□□□□गात्रायदद्यात्प्रत्यागतेथ च⌒

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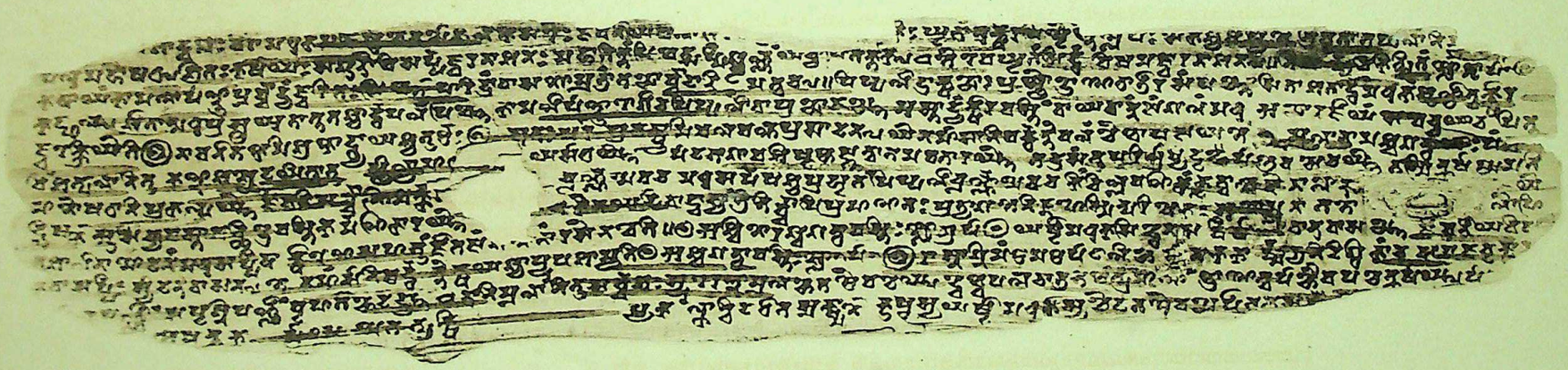
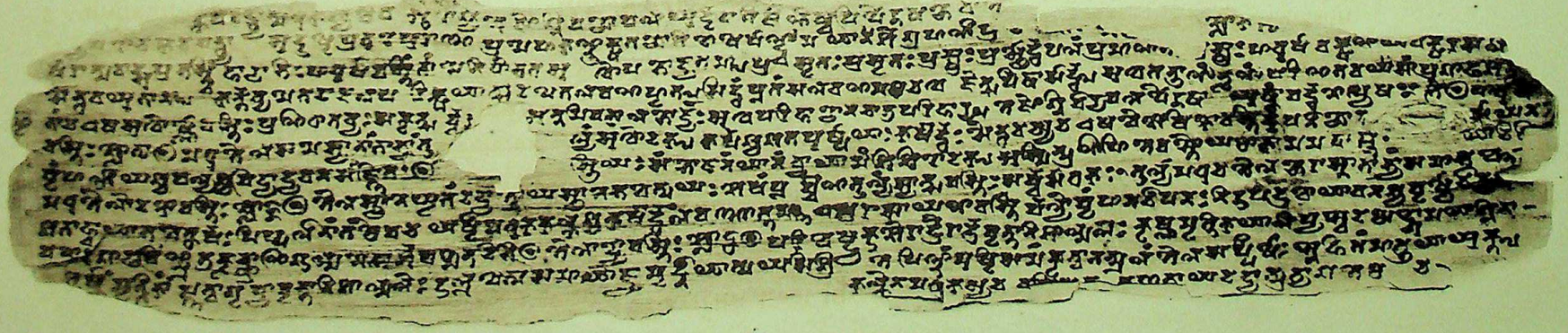
The Bower Manuscript.

Part II, Leaf 19. Plate XXIII.

Obverse.



Reverse.



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Survey of India Offices, Calcutta, October 1893.

Photo-etching.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 22. *Plate XXIV.*

Obverse.

1. मंत्र्यत्रिगुणःपरिहारःचतुर्गुणंब्रह्मचर्यमित्याहभगवानात्रेयः⊙॥ पि प्पलीवर्द्धमानस्य गुणाः कर्म्मचकेबलम् प्र□ त्र्याम्यनुपूर्व्वेण
2. प्रजानांहितकाम्ययानह्येतदमृतंपीत्वा पश्चात्तप्यंतिमानवाः दर्शय त्ये व सिद्धिं हि पाणावामलकंयथा
3. तस्माल्लक्ष्मीश्चपुष्टिश्चप्रजांमेधाश्चकांक्ष ता रसायनमि दं सोम्यंका र्यं मा युर्व्विवर्द्धनम् जीवनीयानिपीत्वातुस्निग्धो
4. वान्तविरिक्तवान् कृतसंसर्जनःकालेपुण्याहेनारभेत्ततः~पुन र्व्व स्वथपु थे ण श्रवणेन श्रविष्ठ या त्रिपूत्तरेषु
5. हस्तेन सोमे योगमुपागते उपोषितः शिरः स्नातःशुक्लवा साजि तेन्द्रियः अभ्यर्च्य देव ता न्वि प्रां श्चैकांखादेतपि
6. प्पलीम् ततश्चानुपिवेत्क्षीरंगव्यंछागमथा□ वा जी र्सेतस्मिं स्तुभुंजीतश्रा लीनां पयसोदनम् ए वमेतन्नरः खादेद्वर्ष
7. मानंसदाहनि श तं पू र्णभवेद्यावद्दश व र्षास्तथैवच ततोन्तेप्य वकर्षस्यसप्त रात्रंपयोदनम् प्रायशश्चानु~ भोक्तव्यंतथासुन्नर
8. सोदनम् सप्तरात्रे तृतीये तु जांगलो मधुरोरसः भोज्यं पेयं च पानीयंश्रितशीतंगुणान्वितम् गृहे निवातेचा सीतसततंहितसेविचततःक्रमेणाम
9. लकमम्लार्थमुपकल्पयेत् वृक्षाम्लंदाडिमाम्लञ्चस दास्नानञ्चशीलयेत् अनेनविधिनाक्षिप्रं पुष्टिं लभति मानवः प्रमदा लभतेगर्भं वन्ध्याचापि
10. □□ यते शाम्यंत्यनेनश्चित्राणिराज यक्ष्माहलीमकः अपस्मारस्तथोन्मादोज्वर श्च विषमागतः अनेकशः प्रयुक्ते तु बली

Reverse.

1. □□□□शनम् वर्षतेजो बलाधानिमग्नेश्चोत्तमजीवनम् कुष्ठरोगनिहंतारमारोग्यजनन शिवम् शुक्र□□□□□कृष्ण□द्र□□प्रस
2. □□पिप्पल्योहिशिवाःकायेकटुकामधुरान्वयाःस्निग्धाश्चशीतवीर्याश्चव्यवापिन्योगुणान्विताः क टु कत्वा त्वफेपथ्याःस्नेहाश्चपवनेहिताः
3. शैत्यात्पित्तप्रशमनायुज्यंते सर्व्वकर्म्मसु त्रि भ्यः प्रवर्त्तते चाद्यः कल्पः पंचभिरेवच अष्टको दशक श्चान्योबलकालमवेक्ष्यच क्षीरा
4. नुपानास्ताः कार्यास्तथाक्षीरोपसेवनाः नियमश्चयथादृष्टमाशिषश्चयथाश्रुताः तस्मान्नियम मालंब्य पुरुषेणयथाक्रमम् प्रयोज्यमिदमा
5. रोग्यश्रीबलायुर्व्विवर्द्धनम् पिप्पलीवर्द्धमानस्य कल्पोश्चिभ्यांप्रकल्पि तः अनुसूयुना प्रयो क्तव्योयथा सि द्धि म वाप्नुयात्⊙
6. समूलाश्च सपत्राश्च सपत्रांसफलां□□ काक माचींतु प्रत्यग्रांसंहरेन्मति मान्नरः तुलापा दं सुसूक्ष्मं तुजल
7. θ द्रोणे विपाचयेत्चतुर्भागस्थितेतत्रतैलप्र स्थंविपाचयेत् चतुर्गुणेन पयसाकल्कां श्चे मा न्विधानवित्
8. ९ प्रपौण्डरीकंमधुकंरास्नामूलंशतावरीम् वडगाश्चतपु ष्पांच स्वयंगुप्ता फला निच ए तद भ्यंजने
9. पानेनस्तःकर्मानुवासने अशीतिंवातजा न्रोगांस्तैलमेतद्यपो हृति म गडूक पर्ण्याः स्व र सः प्रयोज्य
10. क्षीरेण यष्टीमधुकस्य चूर्णम् रसंगुडूच्या स्तुसमूलपुष्पा आयुष्प्रदा न्यामयना श नानि
11. □□न्निवर्णस्मृतिवर्द्धनानिमेध्यानिचेमानि रसायनानिकल्कःप्र योज्यः स्व लु शङ्ख पुष्प्याः

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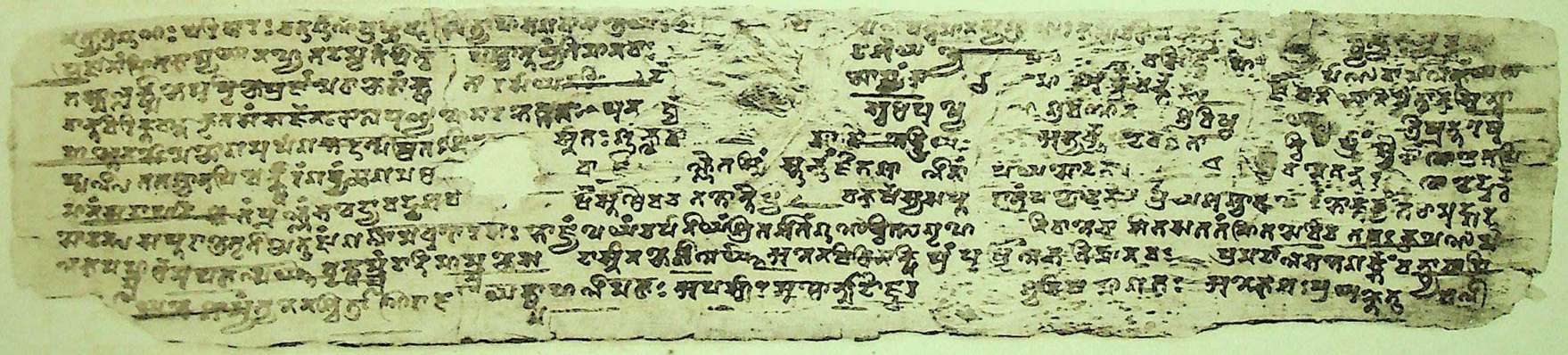
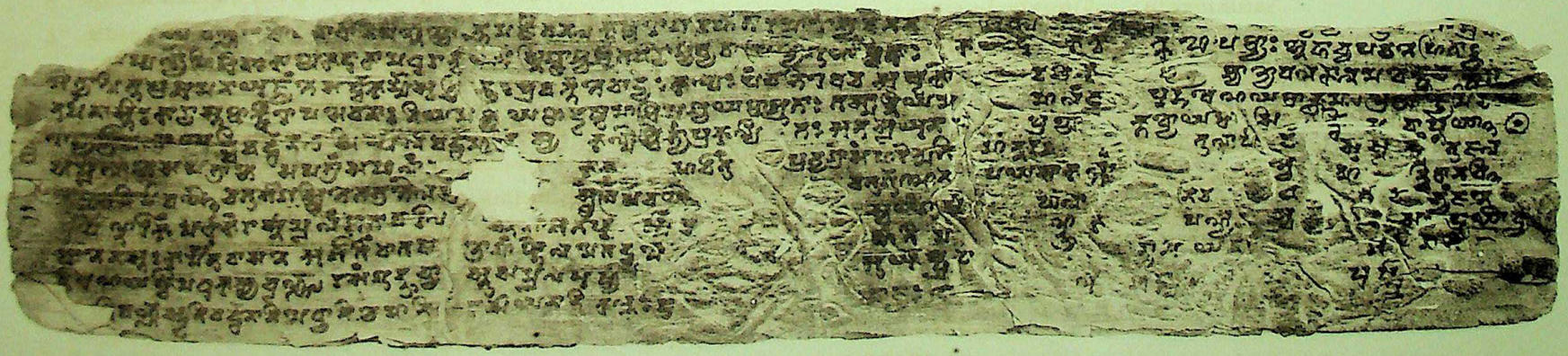
The Bower Manuscript.

Part II. Leaf 22. Plate XXIV.

Obverse.



Reverse.



ORIGINAL SIZE

Photo-etching

Survey of India Offices Calcutta, October, 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 23. *Plate XXV.*

Obverse.

1. □□वशेषणतुशंखपुष्पी॥घृतमाक्षिकसंयुक्तंमधुकंयःपिवेन्नरःक्षीरा नुपायी स्त्रीवर्ज्यः सजीवेच्छर दांशतम्पंचाष्टौसप्तदशचापि
2. □प्पल्योमधुसर्प्पिषा रसायनगुणान्वेषीमासमे कंप्रयोजयेत्॥ति स्रस्ति स्रस्तुपूर्व्वा क्षेभुक्ताग्रेभोजनस्यचपिप्पल्यः
3. किंशुकक्षारभाविताघृतभर्जिताःप्रयोज्याघृतसंमिश्रारसायनगुणैषिणा जेतुंकासं क्षयंशो षंश्वासंहिक्कांगलामयम्अर्शो सि
4. ग्रहणीदोषंपाण्डुतांविषमज्वरम्पीनसंस्वरभेदञ्चगुल्मंवातमलासकम्॥पिप्पलीप्रयोगःश्लो॥क्रमवृद्ध्यादशाहानि दशपिप्पलिकंदिनम्वर्द्ध
5. येत्पयसासार्धन्तथैवानुपिवेन्नरःजीर्णेजीर्णेचभोक्तव्यंषष्टिकंक्षीरसर्प्पिषापिप्पलीनांसहस्रस्यप्रयोगोयं रसायनः पिष्टास्ताबलिभिःसेव्याश्रिता मध्य
6. वलैर्न्नरैःयस्त्रिपिप्पलिपर्यन्तःप्रयोगःसतु कन्यसः वृद्धेणस्वयंमायुष्यंप्लिहोदरविनाशनम्वयसःस्थापनंमेध्यंपिप्पलीनांरसायनमिति॥
7. पिप्पलीप्रयोगोद्वितीयः॥शरन्मुखेनागव लांपुष्पेणोद्धारयेद्विषक्मूलंतस्याःशुचिर्भूत्वासूक्ष्मचूर्णानिकारयेत्तस्यचूर्णस्यकर्षंतुदुग्धेनालोड्यपा
8. ययेत् जीर्णेदुग्धञ्चपातव्यमन्नञ्चपरिवर्ज्जयेत्क्रमशःसप्तरात्रेणवर्धयीतपलंपलम् ततःपलीनंपात व्यंयावन्नस्यादुपद्रवः अपथ्यतश्चस्त्रीशूद्रमारण्यञ्चैत
9. दुच्यतेजातोपसर्गंयच्छ्राणमप्येकादश रूपिकम्रसायनमिदंहंतिसदाचायुश्चवर्द्धते एषएवतुकल्पः स्यान्मधुकस्यरसायने मण्डूकपर्ण्याश्चतथाशृङ्ग
10. वेरस्यचोच्यतेएतदाव लिकंप्रोक्तंरसायनमनुत्तमम्॥नागबलाप्रयोगःश्लो॥शुभेमार्गशिरेमासेसंशुद्धोवमनादिभिःउपेतफ लपुष्पान्तुकाचमा□ीं
11. प्रयोजयेत्पलानिदशशुद्धायाःकाचमाच्याःस माहितः पचेत्कार्ष्णायसेपात्रेतैलार्धेनशनैर्भिषक्तस्यमात्रांप्रयुंजीतषष्टिकान्नञ्च भोज ये□

Reverse.

1. तेनशाकेनभुंजीतमात्रयाषष्टिकोदनम् अनुपानंपिवेच्चात्रजलमामल कैर्युतम्एक विंशतिरात्रन्तुप्रयोगमि दमुत्तमम्॥□□
2. रात्रंमध्यंतुसप्तरात्रंतथापरम्प्रयोगमाचरेदेनंग्रामधर्म्मञ्चवर्जयेत्नचाचरे द्विवास्वप्नंव्यायामंचविवर्ज्जयेत् क्र मशश्चप्रयोगान्तेरसानभ्यवहारयेत्नचा
3. तिवेलंभुंजीतनचासात्म्यंकथञ्चन एषप्रायेणवृद्धानांयौवनं पुनरानयेत् बलिंहन्याद्गतंवायुःप्राणिनांसन्निवर्ज्जयेत् येचोपहतपुंस्त्वास्तु तेषांपुंस्त्वं
4. विशोधयेत् विजातिभिश्चसंयुक्ताः कर्म्मभिर्व्विविधैः शुभैः सेव्यमानायथेष्टन्तुक्रमात्समुपनामयेत् धन्यंयशस्यमायुष्यंकल्याणंमंगलं परम्॥काचमाची
5. प्रयोगः॥त्रिफलांचसमांकुर्यान्नीलींनीलोत्पला निच अंजनं पिप्पलीमूलंपत्रंसहचरस्यच त्वचमर्जुनवृक्षस्य फ लंपिण्डारकस्यच जंबूमूल
6. कषायंचजम्बूमूलाच्चमृत्तिकाम्भृंगकोलोह चूर्णञ्चअक्षमात्राणिकारयेत्एतद्वैभीतकेतैलेशनैर्म्मृद्वग्निनापचेत्ततःसंशोधनंकृत्वानस्तःकर्म्मस
7. θ माचरेत्ति लतैलेनक्षसरांमासंभुंजीतवै नरःवृषितेनचपातव्यंत्रिफलासलिलंतथातोयक्षत्यंयदन्यच्चतच्चतेनैवकारयेत्॥ नास्यतैलंरसायनं॥
8. ३ तप्यमानंतपोत्युग्रंविश्वा मित्रंमहामु निम् अश्विनौदेवभिषजावूचतुर्व्वरदांवरौतपश्चरणखिन्नस्यनरस्याप्यायनंपुनःरसायनमिदंश्रेष्ठमारोग्यवलवर्धं नम्
9. गौरामलकचू र्णानांप्रस्थःस्याच्छिशिरोद्धृतःएकविंशतिरात्रंतुस्वरसेनैवभावयेत् प्रस्थःपिप्पलिचूर्णानांप्रस्थश्चायोरजोभवेत् द्वौप्रस्थौ□मधुनःस्यातांस
10. र्पिषश्चाढकंभवेत् शर्करायाश्चद्वौप्रस्थावर्धप्रस्थंचचित्रकात् एतत्संभृत्यसंभारंप्र क्षिप्यघृतभाजने मास मेतत्स्थितंवान्नेप्राश्नीयात्तुयथाबलम्
11. पलंवाद्विपलंवाथलिह्यात्कल्यमभुक्तवान्शतं जीवतिमेधावीबलीपलितवर्ज्जितः नचात्रनियमः कश्चित्स्नानभोजनमैथुने

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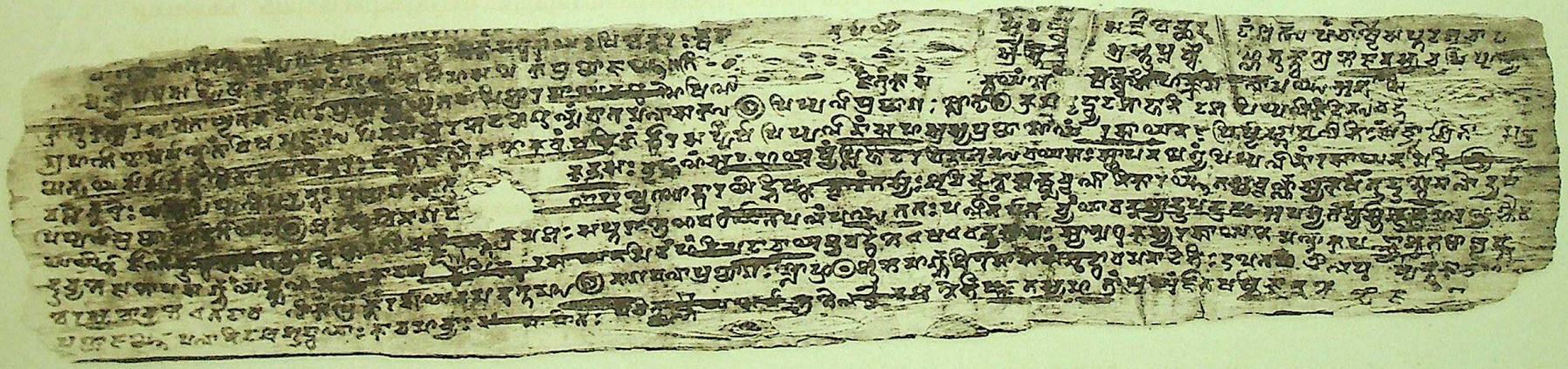
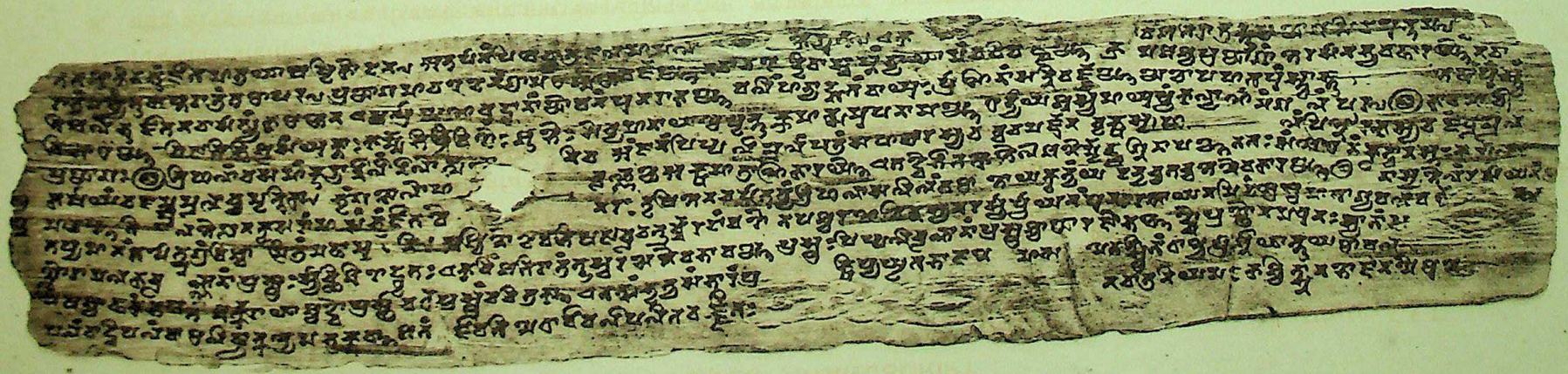
Part II. Leaf 23.

Plate XXV.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, October 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 24. *Plate XXVI.*

Obverse.

1. □□□ग्रस्यमायुष्यंकल्याणंमंगलंपरम्विश्वामित्रेणचाभाष्टमृषिभिश्चाभिपूजितम्॥आश्वि नर सायनम् ⊙
2. हेमंतेथाश्वगन्धांनियतमथतिलान्कृष्णकान्मक्षयोत संमिश्राःशर्करायाःसतत मिश्रप य.पश्चादनुपिवेत्एत चैवे
3. श्वरेणस्वयमिहविहितंविष्णो र्बलकरम् यत्पीत्वाद्वादशाहं भवतिहिपुरुषो बृद्धो पितरुणः॥बृहत्करणं॥अश्वगन्धांपयस्याश्च
4. संसृज्य पयसापिवेत् मासमेकंप्रयुंजानः सुकृशः स्थूलतांप्रजेत्⊙ अथकृशस्यबृंहणंवक्ष्यामः~निर्मुसलच क्रकृलशब्दाभिहतायांभूमौ जाताम
5. श्वगन्धां समूलपत्रपुष्पां सूक्ष्मचूर्णानिकुर्यात् ततः सर्पिषाविडालपदकमाहृत्याहनि लेहयेत् पयश्चानु पिवेत्जीर्णेति पयसाभोजनमश्नीयात्
6. एवमेकविंशतिराचंबलवान्बृहच्छरीरश्चभवत्या बृहस्पतिरिति⊙वार्हस्पत्यंबृहत्करणं॥ कोलकुलत्थयवमूल कानांनिर्यूहमेषांघृततैलमिश्रम्
7. दध्नायुतंतण्डुलसैन्धवाभ्यां जयेज्ज्वरंकोष्ठग तच्चवायुम् सनागरंपिप्पलीचव्यचित्रकंसपिप्पलीमूलमथापितण्डुलान् य वागुरेषालघुशूलनाशनी
8. प्रदीपनीदीपयतेचपावकम्⊙मध्यं कपित्थस्यसविल्वमध्यंचांगेर्यथोदाडिमतक्रसिद्धा यवाग्वियंग्राहणीपाचनीयावातामयेस्यात्तुसपञ्चमूला⊙ स्यात्साल
9. पर्णीह्यथपृश्निपर्णीबलातथाबिल्वफलस्य म ध्यम् सदाडिमा तण्डुलसंप्रयुक्ताकफेतिसारेकफपित्तजे तु॥ क्लीवेरधान्युत्पलनागरेषुक्वागेपयस्यांभसि पृश्निपर्णाः
10. सतण्डुलां तांविपचेद्विधिज्ञोरक्तातिसारेषुहितांयवागूम् आमेतुसांब्वासहनागरेणपेयांभिषक्क्षातिविषाञ्चदद्यात्सकण्टकारीतुभवेच्छदंष्ट्रास फाणितावस्ति
11. रुजा सु पेया॥विडंग्यथोपिप्पलीमूल शि गुं सुवर्चिकांमोचरसञ्चत इत् स्यात्तक्रयुक्तातुहिता यवागू कोष्ठाश्रयान्हंति क्रिमो न्नरस्य मृद्वीकथो

Reverse.

1. □□□□रिवाचलाजाश्वसिद्धासहपिप्पलीभिः पेयासुशीतामधुसंप्रयु क्ता तृष्णांनिहन्या
2. □□□प्रहृद्धाम्॥ससीमराजिस्तुहितायवागूंवदंतिरोगेषुविषान्वयेषु बराहमेदः क्वथितेतुसिद्धास्याद्बृंहणीयातुनृणांयवागू॥यवैर्यवागूतुसदाडिमाम्ला
3. □□□णाहिंगुनिचेद्विपक्वा घृतेसतैलेलवणेचयुक्ताजीर्णेप्रतिश्यायहिताकफेच॥गवेधुकानां परितापितानांस्यात्कर्शनीयामधुसंप्रयुक्ता सर्पिष्मतीसैन्धव
4. सं प्रयुक्तातिलैर्युतास्नेहयुतायवागू⊙कुशालपर्णाःक्वथितेकषायेश्यामाकपेयातुविरूक्षणीया हिध्वासुकासेषुतथैवश्वासेहितायवागू दशमूलसिद्धा॥
5. रुजासुपक्वाशयसंभवासुहिताप्रसन्नायमकेविपक्वा मां सैश्यमाषैश्चतिलैःसशाकैःसिद्धाभवेद्वर्चनिरस्यनीतु॥जंब्वाम्रमस्थीक कपित्थविल्वैःसंग्राहणीया
6. तुभवेद्यवागू॥क्षारञ्चहिंगून्यथचित्रकंचबृहत्ताम्ल सिद्धान्यथभेदनीयावातानुलोमंकुरुतेयवागूसपिप्पलीमूलभयासविल्वैः तक्रेणयुक्तातुहितायवा
7. २८ गू तक्रानुपानाघृतव्यापदेषु व्यापन्नतैलस्य हितायवागूउदश्विपिण्याकयुतासक्षौद्रासपिप्पलीकामलकैर्विपक्वाकण्ठ्यायवागूर्यमकोपसिद्धादध्नातु
8. ५ पक्वातुरुपोवकास्यात्सतण्डुलास्यान्मदना शनीतु॥ गोधास्वपामार्गरसेनचैवसिद्धायवागू तुभवेत्सुतघ्नी॥ सपञ्चमूलाघृत तैलमिश्रासदाडिमा
9. मावातहरायवागूस्ते षामयघ्नीतुपुराणधान्या॥ सपद्मनीलोत्पलशर्करास्यात्सिद्धांपिवेत्पित्तहरा यवागू⊙ अग्निर्मेमाध्यगाद्देहाद्वायुःप्राणान्द
10. धातु मे इन्द्रोमेबलमादद्याच्छिवंचापोदिशंतु मे॥ इत्येनंमंत्रमार्षेवैभुक्त्वागत्वातथा स्त्रियःजपमानःस्पृशेदा पस्तथास्यायुर्न हीयते॥ भेलीयवागू⊙
11. अमुष्कोसकुटजाफलशृंगवेरमाम्राम्रास्थिकद्वलजंबूसारम् स्याद्वातकीस हिरिवे र शि लोद्विदे चवारि ष्ठ मुस्तमपिचोत्पलकेसरं
12. स्यात्

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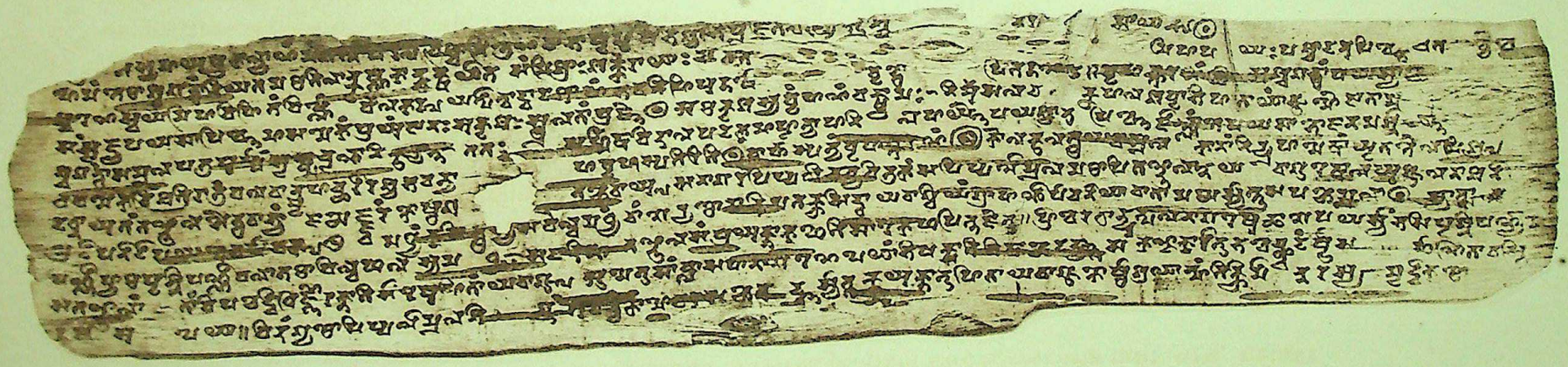
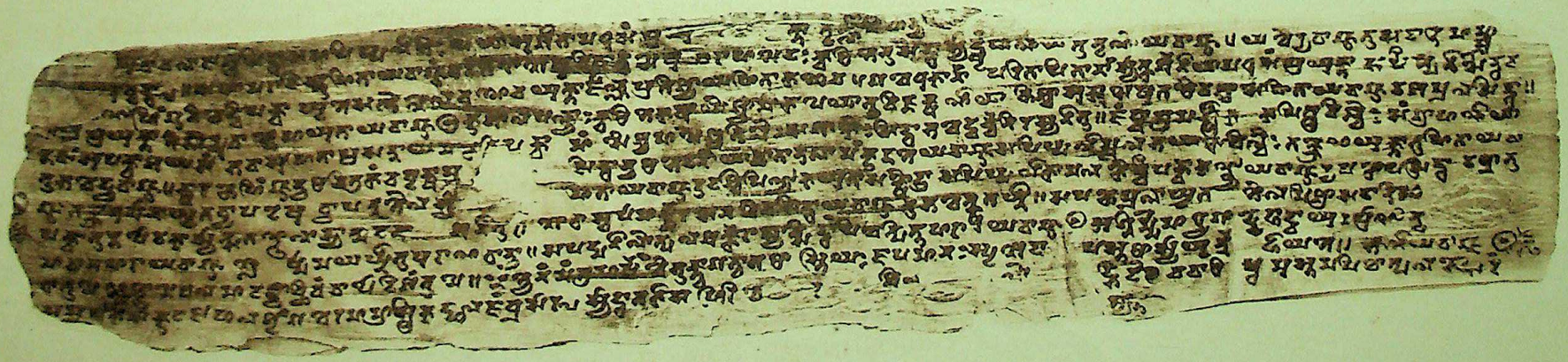
Part II. Leaf 24.

Plate XXVI.

Obverse.



Reverse.



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Survey of India Offices, Calcutta, October 1893.

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Part II.—Leaf 25.

Plate XXVII.

Obverse.

1. एतानतुल्यधरणानितुलाधृतानिबध्वापमूटकमथापिनत्तकेस्मिन्प्रक्षाल्यसद्वचि□□प्र□□□□गुमश□□□□□□□□□□□□□□□□□□□□□□□□
2. मूलकानांदधिघृततैलतथैवतण्डुलानाम् परिमितमपिचेत्पिवेद्यवागूंशमयतिकोष्ठगताञ्चरांश्चवाय□ ॥ अजात्यवाकुंचिकशृंगवेरंसचित्रकंकार□□□
3. भागम् घृतेनभृष्टालवणांश्चयु क्ताकल्याणिकानामयवागुरग्रा ॥ हृतांतुदीप्तांग्रहणींकरोतिश मेतिपि त्तं कफ मारुतौचअर्शां सिवत्तकु
4. रुतेप्लिहञ्चनिहंतिगुल्मांश्चहलीमकञ्च ॥ शतपुष्पांषडींविल्वंपुष्करंचित्रकंवचाम् विडंसौवर्चलंचैवशृंगवेरंसपि
5. प्पलीम् पलांशकंचलवणंदाडिमंतुंबुरूणिच कुस्तुंबुरुमजाजीञ्चसमभागानिकारयेत् तण्डुलान्यमकेभृष्टान्यवागूंसाध
6. येद्भिषक् योनिशूलमुदावर्त्तं मूत्रकृच्छ्रञ्चसाधयेत्यावंतोवातिकारोगाः सर्व्वा नेतान्नियच्छति एषायवागु
7. राख्याताअश्विनाभिषजांवराविति⊙ आश्विनीयंयवागूत्वयम्⊙ यवागूकल्पः⊙ इक्षुरसानिविदार्यामलक घृतपयोमाषमांसमधूनां
8. समधुकानाम् प्रस्थाः पृथग्विधेया रसस्तुमांससमंतुलितंच मधुकपलान्यपि पंचप्रस्थोमाषस्यलुचितस्य एतत्सरा स्वतिघृतंराजर्षेःपुत्रका
9. मस्य ॥ आमलकरसप्रस्थः प्रस्थ इक्षुरसस्य च प्रस्थमाजस्यदुग्धस्यपयसः प्रस्थ मेवच विदारीणांरसप्रस्थं घृतप्रस्थञ्चसाधयेत् शीतेदद्यान्मधु
10. प्रस्थंपञ्चविंशञ्चशर्करा मरिचंपिप्पलीञ्चैवकुडवौधौतचूर्णितौ जीवनीयञ्चवल्यञ्चवृष्यंचैवेतदुत्तमम् घृ तंशतावरीगर्भं क्षी□□□□ □□□
11. शर्करापिप्पलीक्षौद्रं युक्तं तद्वृष्यमुत्तमम् ॥⊙॥ रसंगोक्षुरकात्सर्पिः द्वेचदुग्धेगवाजयोः प्रसृतंमधुसंयुक्तंयोगोविंशति वे गिकः ⊙ विदारी
12. ⌒ चात्मगुप्ताचतथामलकमेवच यवाशसह□□□

Reverse.

1. पेष्टव्याःपयस□□□□□□□घृतेभृष्टशतकृत्वामधूच्छितम् भक्षयत्वानरः क्षणः पुन□□□□ □□□□□□□□□□□□□□□□□□□
2. सपञ्चशर्करंचूर्णंतथैवमधुस र्पिषीअतोक्षमात्रांप्राश्नीयात्पुमान्यस्यांगनाशनम् अनंबुकटुकाहारोनिहीनंवर्जयेदृतम् ॥ जलाढकेत्मगुप्तायाः
3. θ पञ्चमूलपलानितु क्वाथितस्मिन्पयोध्यर्द्धकृत्वाचूर्णानिदापयेत् शर्करायाभवेत्प्रस्थःप्रस्थस्यान्मधुसर्पिषोःगोधूमचू र्णैर्बंध्नीयान्मोदकंपलसंमितम्
4. ϑ अतएकंनरःप्राश्यषष्टिंगच्छतिमैथुनम्पुरुषःकामिनीकांतःपरमंवृष्यमुच्यते॥रसेनचटकानाञ्चनिश्चित्रान्निर्मलांस्तिलान् भावितान्यावतःप्राशेत्ताव
5. द्गच्छतिमैथुनम् क्षीरपक्वास्तुगो□माः स्वयंगुप्ताफलानिच शीतंमधुघृताक्तञ्चप्राश्य गृष्टापायःपिवेत्प्रयोगादस्यगच्छेतवृषत्वंपक्षमक्षतः॥श्वदंष्ट्रा
6. क्वाथदुग्धाभ्यांधौतान्माषान्विपा चयेत्विल्वमात्रंततःपिण्डंभक्षयेन्मधुसर्पिषा ततश्चानुपिवेत्सायंशर्करासहितंपयः॥एकाङ्गागन्तुमि च्छे
7. द्यःपुरुषःप्रमदाशतम्॥ विदारीपयसाभृष्टासर्पिषामधुनासह प्राश्यशीतंयथाकामंषष्टिंगच्छ तिमैथुनम्॥विदारीणांभवेच्चूर्णंत
8. द्रसेनैवभावितम् मधुसर्पिः समायुक्तंप्राश्यस्याद्दृश्वेगिकः ॥ तथामलक चूर्णानिभावितानितुतद्रसे घृतमा
9. क्षीकसंयुक्तंप्राश्यस्याच्छतवेगिकः॥तथाश्वगन्धामूलानिशुंगानिचफलानिच दिवाक्षीरे णपीतानिरात्रिंकुर्व्वन्तिविंशिकाम् ॥
10. अध्यण्डाचटकाः सर्पिः स्वयंगुप्ताफलानिच पादलेपः प्रयोक्तव्योवृषीयावन्न गां स्पृशेत्॥निष्प त्रञ्चटकंकृत्वाडेम्बु
11. काभिर्द्दशापयेत् घृतंतेनविपक्वंतुपादलेपःप्रशस्यते॥विदारीमाषचूर्णानितथालोहितशाल यः बराहमेदः संयुक्तंचटकाण्डरसे□□
12. ⌒ युक्त्याचलवणन्देयंघृतेशष्कु लिकांपचेत् ततःपाणित□प्राश्य गच्छेत प्रमदाश□□

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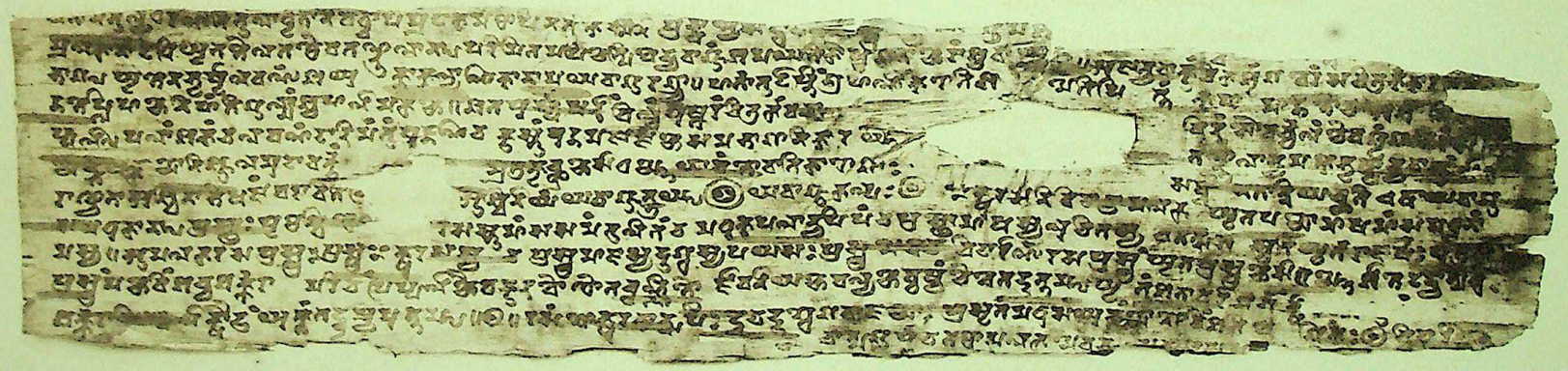
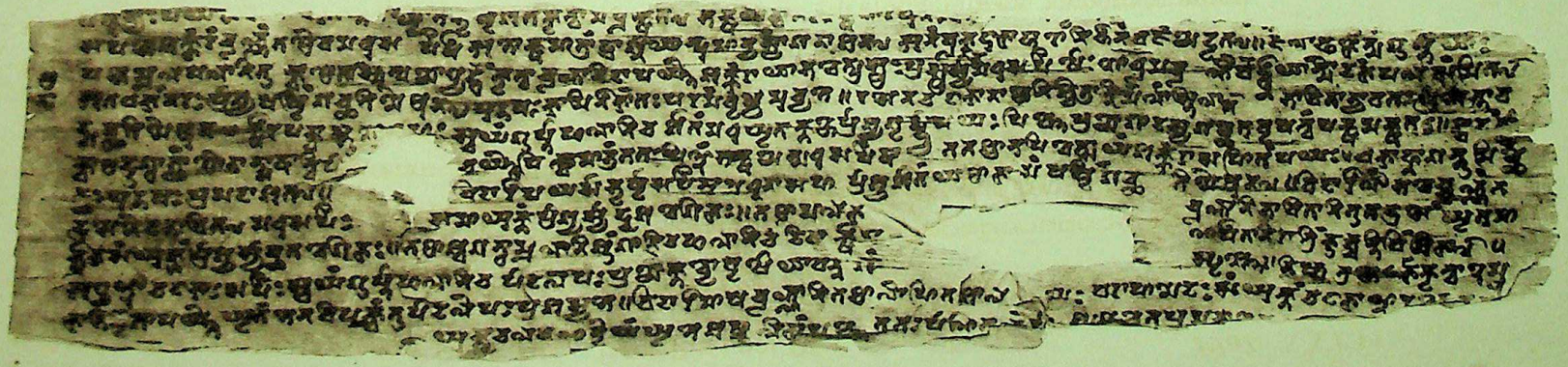
Part II, Leaf 25. Plate XXVII.

Obverse.



Reverse.



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Survey of India Offices, Calcutta, November, 1893.

Photo-etching.

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Part II.—Leaf 26.

Plate XXVIII.

Obverse.

1. □□□□□□□□□□□तमधुसपषा दुग्धानुपनग्रश्चदशग□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

2. विसग्रन्थिरसाष्टम:आजेनपयसापिष्टाघ्रतैशष्कुलिकांपचेत् अंगुष्ठप व्वेमात्रेणवेगाई□□□□□□□□□□□□□□□□□□□□□□□□□□□□

3. अनुपी त्वासुरामण्डंनरस्तेनह्रषायति॥तुप्तुकुक्कुटमांसानांगल्वायो नुपिबेत्पय:नतस्य लिंग

4. योमाषयूषाभु क्षातुप्तताव्यंषष्टिकोदनम्पय: पिबेतराचिंय:कृत्स्नांजागर्त्तिवे ग्रथल्यनचशुक्क□्य□□

5. कटु कंसर: अितमेकध्यमेतद्वैपिवेदिन्द्रप्रियंपय: ⊙ औशनसीयोग: इन्द्रप्रिय:⊙ गवान् शर्क्करामधुदुग्धञ्चघ्रतंत्रि

6. ह्रपयोगा:समाप्ता: ◎ शंखस्य भागाश्चत्वारस्ततोर्धेनमन:शिला मन:शिलार्धे नावनीतकेसिद्धसंकर्षेनानाचार्यमते

7. कावर्त्तिर्बर्द्धत्तिनाशयेद्दान् आलूनं □□□□चंमलंलोहितराजिताम्॥शंखंपीषेन्नवांक्षीरे मरिचंमरिचार्धेचसैन्धवम्एषावैदेहि

8. णचसैन्धवम् एकमरिचाद्दिकतकात्रिशर्क्करा □□समुद्रफेनयुता पुष्पांजनपंचयु अजक्षीरेमन:शिलाम्अवीक्षीरेचमरिचंमानुषे

9. क्रियासुख्यासर्व्वनेत्ररुजापहा॥ दध्नालवणमिश्रेणमृद्नीयात्पात्रमायसम् तावर्त्ति:सर्व्वाक्षिरोगेषु॥शर्क्करागैरिकक्षौद्रंपुष्पाञ्जनमथापिचएषारस

10. पिप्पलीम् शुष्काक्षिरोगंशुक्लञ्चहंतिपैल्यञ्चकोकिला शूलार्त्तमञ्जयेन्नेत्रमाशुस्व स्थंभविष्यति ॥ सैन्धवंह्रहती ताम्रं कटुकां शंख

11. स्नुहिवल्काष्ठंसूक्ष्मचूर्णानि कारयेत् तच्चूर्णवस्तमूत्रे ॥पिप्पलीभिर्हरिद्राभिर्म्रंद्री याह्रर्पणंमुहु:शूलार्त्तं मञ्जयेन्नेत्रमाशुस्वस्थंभविष्यति॥चीडाया:

12. णक्षिरात्रंपरिभावयेत् एतच्चूर्णांजनंश्रेष्ठंपैल्यक्रिमिविनाशनम्कुङ्कुमरसेन तिमिरंनिहंति
शुष्काक्षिरोगमुदकेन आसन्नानिचमधुनासद्योत्पतिता निपयसाच ॥

Reverse.

1. □□□□□□□□□तमिरस्यचनाशनम् ॥कृष्णसर्प्पस्यमेद:स्याद्धात्रीफलरसस्तथा एताभ्यांक्षौद्रयुक्ताभ्याञ्चह्रादन्ध:प्रपश्यति॥उशीरंतगरचवसैन्धवं

2. परिपेलवम् त्वचंचगैरिकञ्चैवपिष्टानिस्युर्व्विडालकम् ॥ मनोह्वासहतैलेनछागक्षीरेण चां जनं गैरिकं वस्तमूत्रेणव्रषमूत्रेणपिप्पलीम् सम

3. भागानिपिष्टानिततोवर्त्तिंप्रकल्पयेत्एषापिल्लिषुयोक्तव्यायस्यचासुनतिष्ठति॥मन:शिलामंज नंच श्वेतानिमारिचानिचसर्व्वाण्येकप्रमाणानिचूर्ण

4. तिमिरनाशनम् ॥त्रिफलांसहरिद्रांसमांशान्स लिलिपचेत् सारसेक्षीरसंसृष्टेससेकोवेदनाप ह: इमंयोगोत्तमंसिद्धंप्रयुंजीन्मतिमान्भिषक्

5. सर्व्वेषुनेत्ररोगेषुशूलवत्सुविशेषत: पुनर्न्नवाया:पत्राणिह्रहतीं क एटकारिकाम् खदं ष्ट्रां वर्द्धमानंच क्षीरेणाजेनक्काथयेत् एतदाश्च्योत

6. नंश्रेष्ठंपयोमधुसुखोदकै: ताम्र पात्रंघ्रताभ्यक्तंछाग शृंगेन धूपि तम् नारीक्षीरेणमृ दितंशूलघ्नंपरिषेचनम् ॥ प्रपौण्डरीकं मधुकं

7. θ शैलेयंक्षौद्रमेव च यथावज्ज र्जरीकृत्वाबध्नीयान्नात्तकेशुचौ जलेनबहुश: सिक्तं पी डितंचमुहुर्मुहु: आश्च्योतनमुदारंस्यान्नेत्र

8. ५ योर्भृशशूलयो: ~ ह्रयो र्वृहत्योर्मलत्वक्पिप्पलीविश्वभेषजम् सैन्धवंता म्रसंयु त्तंक्षीरेणस ह्रपीषयेत् श्लक्ष्णपिष्टा

9. न्तु तांकृत्वालेपयेत्ताम्नभाजनम् सप्तरात्रमथाष्टाहंपिष्टापिष्टाप्रलेपयेत् अंजनीत ततश्चक्षुर्व्वेदनार्त्तंनि□□□□

10. श्वयथुंताम्रराजिञ्चप्रसह्यविनिवर्तयेत् आलूनंपटलंका चं ति मिरंचापकर्षति ॥ रसाञ्जनस्यध□□ □□:शिला□□□□□□□□□□□□□

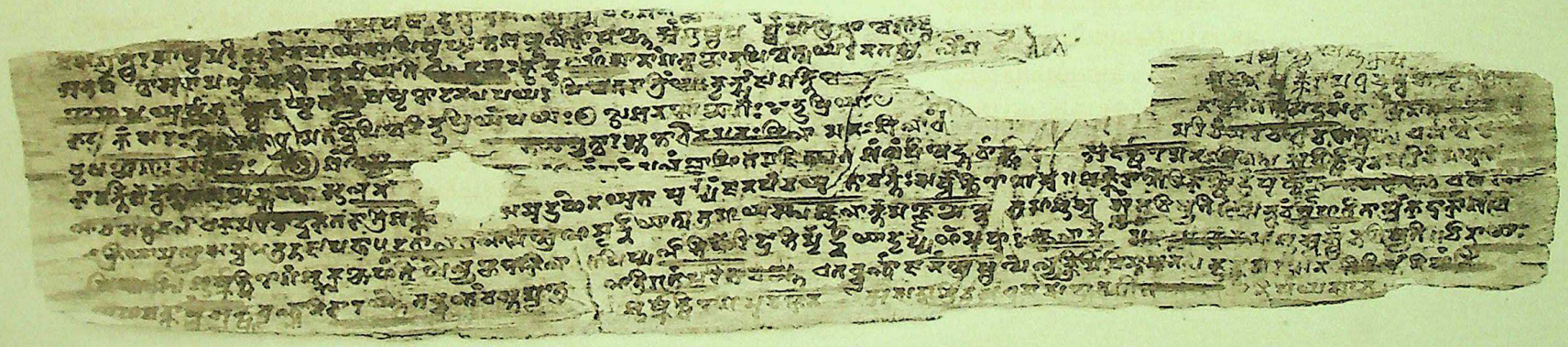
11. कुशमूलंचदापयेत क्षौद्रयुक्तंभवेदेतत्स्रावकण्डूविनाशनम् आलूनंतिमिरं चैवसर्वं□□□□□□□ □□□□□□□□□□

The Bower Manuscript.

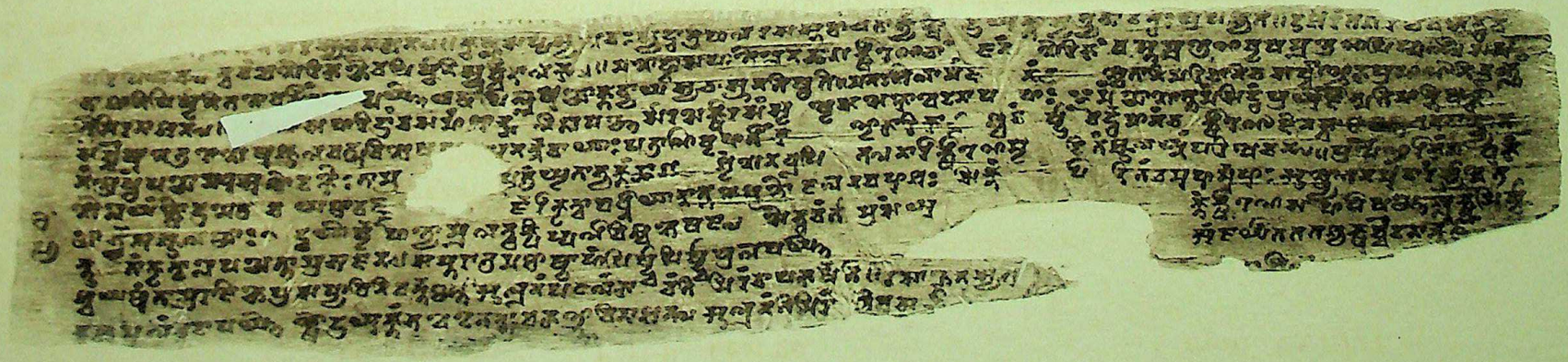
Part II, Leaf 26.

Plate XXVIII

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1893.

Photo-etching.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 26.

Plate XXVIII.

Obverse.

1. □□□□□□□□̣□□तमधुसपषा दुग्धानुपनग्रश्चचदशगछ̣□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
2. विसग्रन्थिरसाष्टम:आजेनपयसापिष्ठाघृतेशष्कुलिकांपचेत् अंगुष्ठप र्व्वमात्रेणवेगार्द्र□□□□□□□□□□□□□□□□□□□□□□□□
3. अनुपी त्वासुरामण्डंनरस्तेनहषायति॥तुप्रकुक्कुटमांसानांगत्वायो नुपिवेत्पय:नतस्य लिंग
4. योमाषयूषाभु क्तातुघृताढ्यंषष्टिकोदनम्पय: पिवेतराचिंय:कृत्स्नांजागर्त्तिंवे श्रथल्यनचशुक्र□य□□
5. कटु कंसर: श्रितमेकध्यमेतद्वेपिवेदिन्द्रप्रियंपय: ⊙ श्रौशनसोयोग: इन्द्रप्रिय:⊙ गवान् शर्क्करामधुदुग्धश्चघृतंत्रि
6. हषयोगा:समासा: ⊚ शंखस्य भागाश्चत्वारस्ततोर्धंनमन:शिला मन:शिलार्धं नावनीतकेसिद्धसंकर्षनानाचार्यमते
7. कावर्त्तिर्बर्द्धत्तिनाशयेन्नदान् आलूनं □□□ं□ाचंमलंलोहितराजिताम्॥शंखंपीषेन्नवांचीरे मरिचंमरिचार्धंचसैन्धवम्एषावैदेहि
8. णचसैन्धवम् एकमरिचाद्विकतकात्रिशर्क्करा □□ससुद्रफेनयुता पुष्पांजनपंचयु तावर्त्तिं:सर्व्वाचिरोगेषु॥शर्क्करागैरिकचौद्रंपुष्पाञ्जनमथापिचएषारस अजचीरेमन:शिलाम्अवीचीरेचमरिचंमानुषे
9. क्रियामुख्यासर्व्वनेत्ररुजापहा॥ दध्नालवणमिश्रेणमृद्नीयात्पात्रमायसम् शूलार्त्तमञ्जयेन्ने त्रमाशुस्व स्थंभविष्यति ॥ सैन्धवंवृहती ताम्रं कटुकां शंख
10. पिप्पलीम् शुष्काचिरोगंशुक्लञ्चहंतिपैल्यञ्चकोकिला ॥पिप्पलीभिर्हरिद्राभिर्मृ द्वी याद्दर्पणंमुहु:शूलार्त्तं मञ्जयेन्नेत्रमाशुस्वस्थंभविष्यति॥चीडाया:
11. सुहवत्काष्ठंसूक्ष्मचूर्णानि कारयेत् तच्चूर्णवस्तमूत्रे णत्रिरात्रंपरिभावयेत् एतच्चूर्णाजनंश्रेष्ठंपैल्यक्रिमिविनाशनम्कुङ्कुमरसेन तिमिरंनिहंति
12. शुष्काचिरोगसुदकेन आसन्नानिचमधुनासद्योत्पतिता निपयसाच ॥

Reverse.

1. □□□□□□□□□□तमिरस्यचनाशनम् ॥कृष्णसर्प्पस्यमेद:स्याद्धात्रीफलरसस्तथा एताभ्यांचौद्रयुक्ताभ्याञ्चहादन्ध:प्रपश्यति॥उशीरंतगरचवसैन्धवं
2. परिपेलवम् त्वचंचगैरिकञ्चैवपिष्टानिस्युर्व्विडालकम् ॥ मनोह्वासहतैलेनछागचीरेण चां जनं गैरिकं वस्तमूत्रेणवृषमूत्रेणपिप्पलीम् सम
3. भागानिपिष्टानिततोवर्त्तिंप्रकल्पयेत्एषापिल्लेषुयोक्तव्यायस्यचासुनतिष्ठति॥मन:शिलामंज नंच श्वेतानिमारिचानिचसर्व्वाण्येकप्रमाणानिचूर्ण
4. तिमिरनाशनम् ॥त्रिफलांसहरिद्रांसमांशान्स लिलेपचेत् सारसेचीरसंसृ ष्टेससेकोवेदनाप ह: इमंयोगोत्तमंसिद्धंप्रयुंजीन्मतिमान्भिषक्
5. सर्व्वेषुनेत्ररोगेषुशूलवत्सुविशेषत: पुनर्न्नवाया:पत्राणिवृहतीक ण्टकारिकाम् श्वदं ष्ट्रां वर्द्धमानंच चीरेणाजेनक्वाथयेत् एतदाश्च्योत
6. नंश्रेष्ठंपयोमधुसुखोदकै: ताम्र पात्रंघृताभ्यक्तंछाग शृंगेन धूपि तम् नारीचीरेणमृ दितंशूलघ्नंपरिषेचनम् ॥ प्रपौण्डरीकं मधुकं
7. θ शैलेयंचौद्रमेव च यथावज्ज र्जरीकृत्वाबध्नीयान्नात्तकेशुचौ जलेनबहुश: सिक्तं पी डितंचमुहुर्मुहु: आश्च्योतनमुदारंस्यान्नेत्र
8. ए योर्भृशशूलयो: ~ द्वयो र्वृहत्योर्मलत्वक्पिप्पलीविश्वभेषजम् सैन्धवंता म्रसंयु तांचीरेणस हपीषयेत् श्लक्ष्णपिष्टा
9. न्तु तांकृत्वालेपयेत्ताम्रभाजनम् सप्तरात्रमथाष्टाहंपिष्टापिष्टाप्रलेपयेत् अंजनीत ततश्चक्षुर्व्वेदनार्त्तंनि□□ं□□
10. श्वयथुंताम्रराजिञ्चप्रसह्यविनिवर्तयेत् आलूनंपटलंका चं ति मिरंचापकर्षति ॥ रसाञ्जनस्यध□□ □□:शिला□□□□□□□□□□□□□□
11. कुशमूलंचदापयेत चौद्रयुक्तंभवेदेतत्स्रावकण्डूविनाशनम् आलूनंतिमिरं चैवसर्वं□□□□□□□
□□□□□□□□□□□

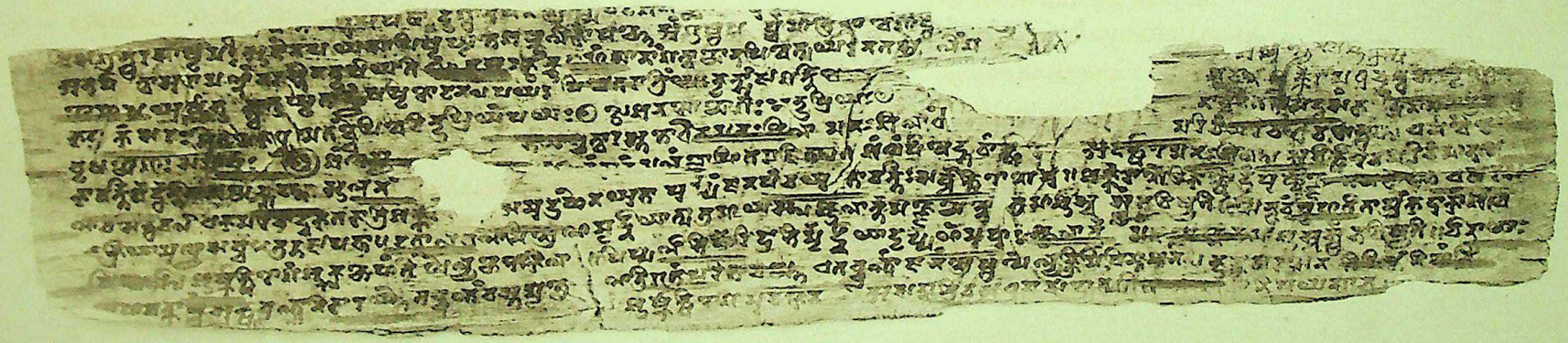
CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

The Bower Manuscript.

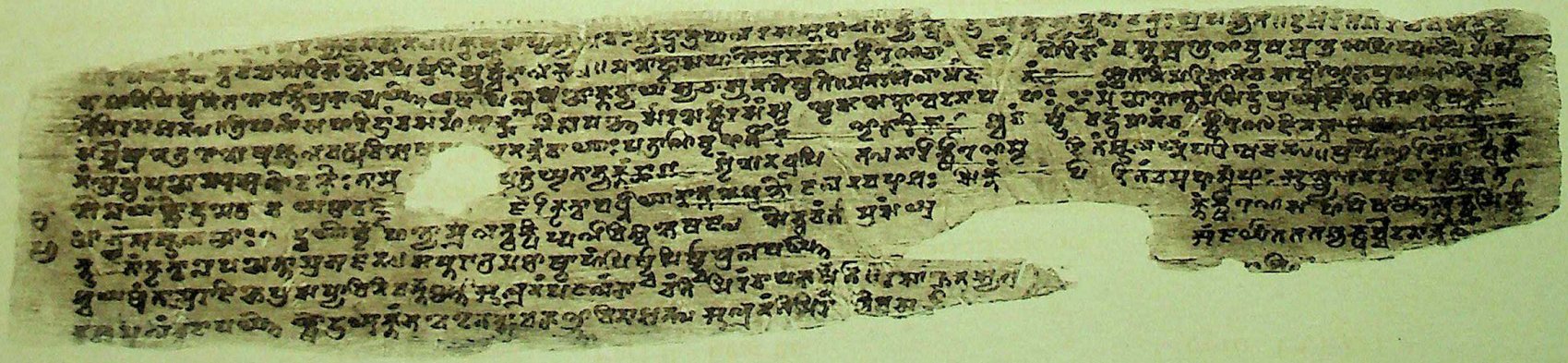
Part II, Leaf 26.

Plate XXVIII

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1903.

Photo-etching

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THE BOWER MANUSCRIPT.

Part II.—Leaf 27.

Plate XXIX.

Obverse.

1. □□□□□चषोडशमधुयष्टकाशर्क्कराचवर्त्तिःसद्योत्थितेक्षिणि॥ सौवर्च्चलंहरिद्रेद्वेत्रिफलाकटुकत्रिकम् मधुकेन समायुक्तश्रेष्ठतमरनश्नम् ॥जातश□□□
2. शिलासमधुकाफेनंसमुद्रात्तथा मंजिष्ठामरिचांजनंसमधृतंप्राचीनिकापिप्प ली दद्या च्चै वसमां शिका द्विगुणितं यत्तच्छ्रभंगैरिकम् सर्व्वव्याधिव
3. नाशनीहिततमावर्त्तिःस्मृताच्यामयेति ⊙ प्राचीनिकापाठा⊙ प्रपौण्डरीकंमधुकंशर्क्करासमनःशिला शंखंपिप्प लीवीजानिरसांजनमथाञ्जनम् रीतीपुष्पंफलंचैव
4. कतकस्यससेन्धवम् समुद्रफेनंमरिचंसमभागानि माक्षिकम् छायासुशुष्कागुडिकाःसुनिगुप्ता निधापयेत् पिल्लानांरोमजननीवर्त्तिःस र्व्वाक्षिरोगिणाम्॥स्रोतो
5. ञ्जनस्यभागोभागश्चभवेत्समुद्रफेनस्य श्वेतमरिचस्यभागोभागोप्यथपिप्पलीनांच लवणाक्षभाग युक्तं नि मिनाप र मार्क्षि तं हितमुदारम्
6. तिमिरापहंसुसूक्ष्मंचूर्णस्यादार्यजनयोग्यम् ⊙ गैरिकंशर्क्कराचैवपुष्पांजनमथापिचमधुना सं प्र युक्तै षानेत्रामय
7. रसक्रिया ॥ अभयायास्त्रयो भागा भागः स्याद्विश्वभेषजात् वर्त्तिरप्सुमियंपिष्टासर्व्वनेत्रा मयेहिता ॥
8. सित मरिचससुद्रफेनंसि ताशर्क्करांशंखनाभीरजस्ताम्रजः कतकफलमयोर जोगर्मुडीमूलमेलां तथा सैन्धवम्
9. □पिचकटुकरोहिणोपिप्पलीनांकणाःपिथवर्त्यं भसाकारयेत् तिमिरपटलकण्डुकाचापहाराक्षिमन्धाप हावर्त्तिरेषाशिवा ॥
10. □□रुंचन्दनंपत्रंकुङ्कुमंचसकेसरम् वृहतीश्वेतमरिचंभद्रमुस्तामथोत्पलम् ए तानिसमभागानिना री क्षीरेणपीषयेत् नारी
11. □□□□□भितुक्षागीक्षीरेणपीषयेत् कण्डूतिमिरमास्रावंतथालोहितराजयः नक्तमन्धं त थै वान्यान्नेत्ररोगान्नियच्छति ॥

*Reverse.**

1. □□□□□वरकतिलतैलेनपाचयेत् नास्याभ्यंजनयोगोयसिद्धःपलितनाशन:प्र□ण्ड□□
2. □□□पष्टोयंलेपःपलितनाशनः॥ रोचनाकाचमाचीचशतपुष्पातिलास्तथा अनेनम्रक्षिताःकेशा भवं त्यं जनसन्निभाः॥नीलोकासे
3. □□चवजलपिष्टाचपिप्पली अनेनम्रक्षिताःकेशाभवंत्यं जनसन्निभाः॥ अभ यामलकाभ्याञ्च पूर्व्वंप्र क्षलयेच्छिरःअलं
4. बुसञ्चसंगृह्य पीषेन्नीलिकयासह तेनोष्णेन शिरो लिंपेत्पलितंनभवि ष्यति॥तुत्थमुस्तं सकासी संकुर्म्मपित्तमयो
5. रजःदंतीचसहदेवाचभा गोभृंगरजस्य च विभीतकानांतैलेन सिद्धंप लितनाशनम् अभ्यंगंसततंकुर्यात्
6. पलितंनभविष्यति ॥ भृंगरजरसप्रस्थंत द्वत्पयसःपलंचम धुकस्य तैलकुडवे विपक्वंकुर्यात्
7. कृष्णामपिबलाकाम् नाशयतिवलीपलितं द्वादशवर्षाणिसप्तरा त्रेण मासेनचव र्षेश तं नस्तःकर्म्म
8. प्रयोगेन॥रामतरुण्याद्वेमूलपलेपलंचमधुकस्य शावरकस्यार्धपलन्दश चपलानक्षतै ल स्य आदित्ये नविपक्वंपा
9. त्रेकार्ष्णायसेदशाहानि कुर्यान्नस्तःकर्मभ्रमरसवर्णानि पलितानि ॥ आमलकर सप्रस्थः स र्प्पिःप्र स्थःपलंचमधुकस्य संभृत्यसर्व्वमेतद्वैद्यो मृद्व
10. ग्निनाविपचेत् अन्धमनन्धंकुर्यात्पलितमपलितंतथैवदृढदन्तम् एतन्नस्तःकरणं गतामपि निव र्त्तयतिद ष्टिम् त्रिफलांचसमांकुर्यान्नीलींनीलोत्पलानिच
11. अक्षमात्रान्पृथग्भागान्फलं पिण्डारक स्यच अंजनंपिप्पलीमूलंपत्रंसहचरस्यच जंबूकषायः कर्त्तव्यःजंबमलाक्षमृ□□□

* *N. B.*—The numerals shown on the left margin of the facsimile leaf have been inserted by mysolf.

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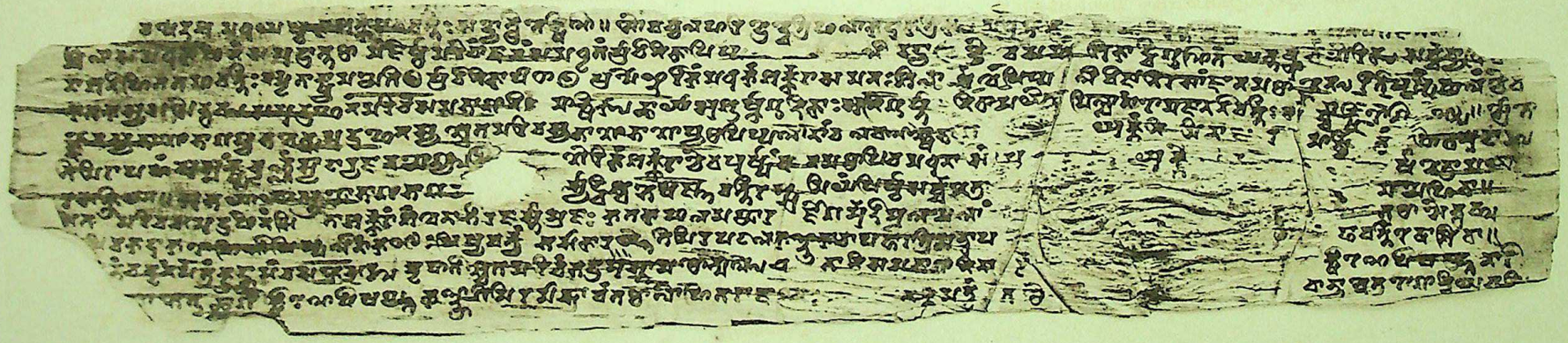
The Bower Manuscript.

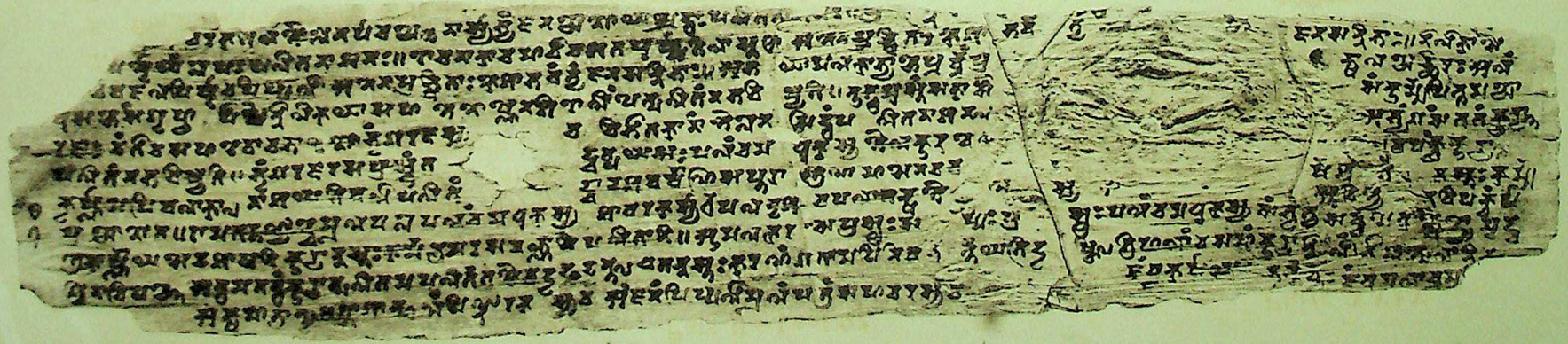
Part II. Leaf 27.

Plate XXIX.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 28. *Plate XXX.*

Obverse.

1. ककुभस्यफलंकुर्याद्वीतैलकुडवीतथा एतद्वैभीतकतलेशनैर्मृद्वग्निनापचेत् म□□□सराद्वा□नस्तःक म्मस□□रेत् ततःषडशमेह्यङ्गिनखेतः
2. कृष्णमूर्धजःसुवक्त्रनयनःश्रीमान्भवेन्नीलशिरोरुहः इत्युवाचेहभगवानगस्त्योवदतांवरः॥त्रिफलासहचरकुसुमंजंबूकार्ष्मर्यककुभकुसुमञ्च चूतफल
3. स्यचमध्यंतथैवपिण्डारकफलञ्चकासीसमसनकुसुमं नीली नीलोत्पलंविसग्रन्थी अंजनमञ्जनवर्णश्यकर्दमोलोहचूर्णञ्च द्वेकरुटका रिकेद्वेचशारिवेदाप
4. येचमदयंतीम् भृंगरजरसंचाथीतथैववैभीतकंतैलम् असनकषायालु डितंपात्रेकार्ष्णायसेदशाहानि स्थि तमेतदनभिदग्धंस म्यङ्मृद्वग्निनाविप
5. चेत् सुद्रेष्वथमाषेषुचसुक्तंसंस्थाप्यमर्द्धमादा□ पूर्णेततोर्धमासेकृतरत्न न्तत्रयोक्तव्यम् त्रिफलाभावितकायः कृसराशीशुक्ति मस्यतैलस्यएकान्तरं
6. सुनियतः सुनिवातेनस्ततोदद्यात् तैलप्र स्थंवेतद्यःसम्यङ्ग्रा मयेतनासिकया उपयुक्तेश्वेतशिरासकृष्णकेशः पुनर्भवति◎केशरागाः◎
7. अथातोहरीतकीकल्पंव्याख्यास्यामः~सुखोप विष्टंब्रह्माणमश्वि नौ वाक्यमूचतुः कुतोहरीतकीजाताकतियोनिश्चकीर्त्यतेरसाश्चकतिसंख्याताःकति
8. चोपरसाःस्मृताःकतिनामानिवर्णावानाग्नि नाम्निचलक्षणम् कांश्चरोगाञ्छमय तेवर्णरू पाणिकानिच केनद्रव्येनसं युक्ताकान्रोगान्समन्नियच्छति
9. □तंप्रश्नंयथापृष्टंभगवन्वक्तुमर्हसि अश्विनोर्व्वचनंश्रुत्वाब्रह्मावच नमब्र वीत् भवद्भ्यांयदिदंपृष्टमस्यव्याकरणंपृथक्प्रवक्ष्याम्यनुपूर्व्वेणबुद्धिरूपकरं
10. □□पपातविन्दुर्म्मेदिन्यांशक्रस्यपिवतोमृतम् औष धी नां ततः श्रेष्ठाप्रादुर्भूताहरीतकी विजयात्रिवृताचैवरोहिणीपूतनामृ ता

Reverse.

1. □□□भयाचैवसप्तयोनिर्हरीतकी अलाबुवृत्ताविजयायावृत्तासातुरोहिणी पूतनास्थिमयीसूक्ष्मास्थूलमांसफलामृता सुवर्णवर्णाजीवन्ती पंचाश्रीत्रिवृत्ता
2. □□ अभयाकालिकालोकेनिर्दिष्टाब्रह्मणापुराएतासांसंप्रवक्ष्यामिरसवीर्यसमासतः ह रीतकींपञ्चर सामुष्णामलवर्णांशिवाम् गुणैलवणव र्ज्जीयः
3. □रतक्यानिरत्यय:निर्हरंतिमलंयस्मादारोग्यायुष्यसंमताःशिवा त्रिप्रसमुत्थाच सूपचारासदाभया सुखापुष्टिकरीचैवदरिद्राणांचिकित्सति॥तथैवसुकुमाराणाम्
4. प्रयक्लेशाश्चयेनराः अभयाहिनृणांधन्याचिकित्सार्थेसदाहिता ससैन्धवांतु यःखादे द भयां समहौषधाम् व्यत्या सेनचपिप्पल्योनव्याधिर्व्वि
5. ५ षहेततम् गुडमिश्रद्वितीयां तुद्वेद्वेखा दे त□□□ी सहस्रं ससमाःप्रा प्य नरः सर्व्वामयाञ्जयेत् ॥ अभयांसहमुद्गैर्व्वाभुंजानोलघुभोजनम् संवत्स
6. रशतंजीवेत्प्रणुद्यविविधान्गदान्अरो गो बलसंपन्नोब लीपलितवर्ज्जितः ओजस्करीशरीरेचभवेन्नित्यंनिषेविता अ भयाञ्चहरिद्राञ्च
7. पिप्पल्यःसैन्धवन्तथा कुष्ठंचेतिसमा युक्तं गोमूत्रेणविरेच नम् गुडंद्राक्षारसंचौद्रंतथैवचहरीतकी एतत्कात्यायनप्रोक्तं पैत्तिकानांविरेचनम्
8. पिप्पल्यःसैन्धवंचैवबिडंगानिहरीतकी एतद्गोमूत्रसंयुक्तं सहरिद्रंविरेचनं हरीतकीं समगुडांमधुनासहसं युताम् युक्तोवरेचनोयोगः सिद्धं स्याच्च
9. रसायनम् सर्व्वरोगान्निहन्त्येषापूर्व्वोक्ताहिहरीतकी व्याख्यातंतत्समासेनविस्तरे णापिमेशृणु~विषमंचसुराणाञ्चविषंहन्याद्धरीतकी पावकंवर्धयत्येषागुल्मं
10. चाशुनियच्छति हरीतकीप्रयोगस्तुजठरान्यपिनाशयेत् आयुष्यासाधयत्येषा कफद्वाराणिशोषिणाम् कासंश्वासञ्चहिक्कांचतमो मूर्च्छाप्रतानकम् अभयांनाति
11. वर्त्ततेचमूमैन्द्री मि वा सुराः कामलां चैवकष्ठाञ्चनाशयेतहरीतकी अर्शसांशमनीचैवसर्वमेहविनाशनी

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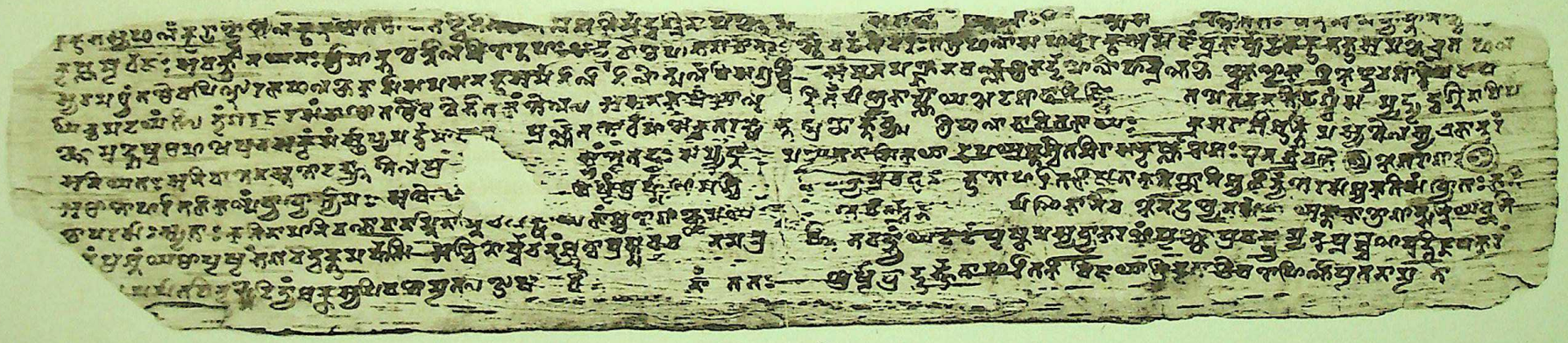
The Bower Manuscript.

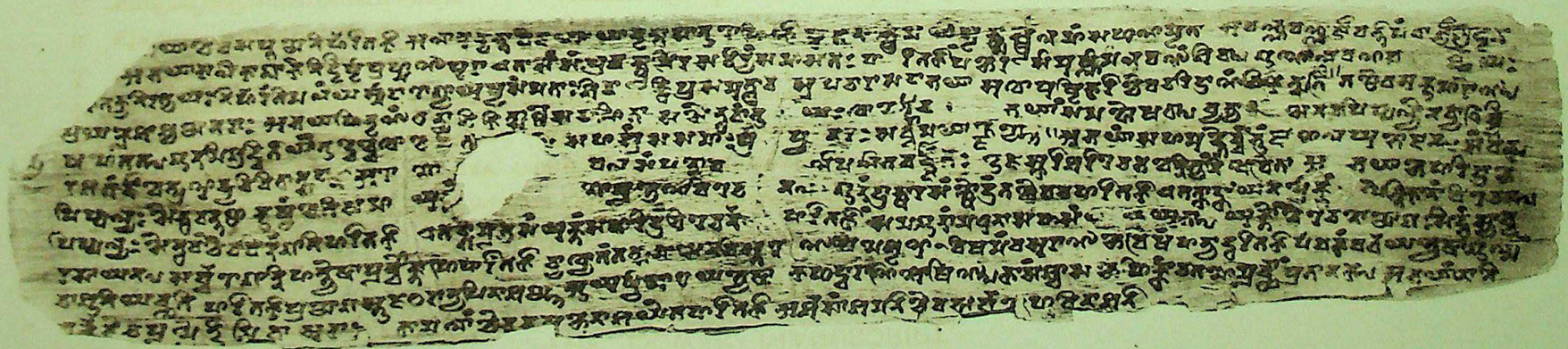
Part II, Leaf 28.

Plate XXX.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 29. *Plate XXXI.*

Obverse.

1. हरीतकीप्रयोगाच्चखयथुःप्रविदीर्यते उद्वतामारुतेनैवतोयमु□□□हिकाः श्लेमपित्तरक्तपित्तपण्डुरोगंहलमकम्अभया□□□□ □□□□□□
2. यस्तथा श्लेषप्रसेकंवैवर्ण्यस्वरभेदमरोचकम् हृद्रोगं चैव मूर्च्छाञ्च हन्याद्धेषा हरीतकी यथावैश्वानरो युक्तो बलवान्वायुनाभवेत् तथा वीर्यसमा
3. पन्नागुडेनस्याद्धरीतकीतत्रश्लोकाः ~ यथाकथंचिद्गुडमिश्रितैषापीताभिषग्वाप्यथवापिलीढादुरासदांश्चैवचिरस्थितांश्चगदान्नराणामगदान्करोतिनसोस्तिरी
4. गोभुविमानवानांहरीतकीयंनजयेत्प्रसह्य यशस्विनीन्ताममृतप्रसूतां प्रयोजयेत्सर्व्वत एव धीरः हितं हयानां लवणं प्रशस्तं जलंगजानां ज्वलनंग
5. वाञ्चहरीतकीश्रेष्ठतमानराणांचिकित्सतेप ङ्गजयोनिराहइति ◎ हरीतकीकल्पः आखिनः◎ अथातःशिलाजतुकल्पंव्याख्यास्यामःनात्युष्णश्चकषा
6. यश्चकटुः पाकेशिलाजतुःनात्युष्णशीतो धातुभ्यश्चतुर्भ्यस्तस्यनिर्द्दिशेत् हेमातारःसरजतातत: कृष्णायसादपि रसायनंसविधिभिः सद्वृष्यः
7. सचरोगनुत् वातपित्तकफघ्न स्तुनिर्यूहै ससुभावितः वीर्योत्कर्षपरंयातिसर्व्वैरेकैकशोपिवा प्रक्षिप्तोद्वतमाधानं ततस्तं प्रक्षिपेद्रसे उष्णेसप्ता
8. हमेतेनविधिनातस्यभावना पू र्व्वोक्तेनविधानेनलोहैश्चूर्णीकृतैस्सह सपीतः पयसादद्याद्दीर्घमायुः सुखान्वितम् जरानुव्याधिशमनोदेहदार्ढ्यकरः
9. □रम् मेधास्मृतिकरोबल्यः क्षीराशीतंप्रयोजयेत् प्रयोगःसप्तसप्ताहं चहश्चैकश्चसप्तकः निर्द्दिष्टस्त्रिविधस्तस्यपरोम द्ध्योवरस्तथा मात्रापलञ्चा
10. □□लं कन्यसीञ्चार्धकार्षिकीम्जातीविशेषंसविधिंतस्यवक्ष्याम्यतःपरम्हेमाद्याःसू र्यसंतप्ताःस्वमलंगिरिधातवः स्निग्धाभं गुरुमृत्स्नाच्छं वमंति ~
11. □□।□□

Reverse.

1. □□□□□□□क्षश्चजपापुष्पनिभश्चयःविपाकेकटुशीतश्चससुवर्णस्यनिस्रवःताम्रोवर्हणकष्टाभस्तक्ष्णा□□□□□□□□□□□□□□□□□□□□□□□□
2. □□पक्केकटुशीतश्चसव्वश्रेष्ठःसचायसःगोमूत्रगन्धःसर्व्वेषांसर्व्वेयज्यंतिकर्म्मणि रसाय नप्र योगेषुपश्चिमस्तुवि □□□□□□□□□□□□
3. □□पक्तेकफेत्रिषुविशेषतःप्रशंसंतिमलोहेममलादयः शिलाजतुप्रयोगेषुविदाहीनिगुरूणिच वर्ज्जयेत्सर्व्वका □□□□□□□□□□□□
4. पयांसि शुक्तानिरसाःसयूषास्तोयेसमूत्रं विविधाःकषायाः आलोडनार्थंगिरिजस्यसिद्धास्तेतेप्रदेहाः प्रसमीक्ष्यकार्याःनसो□□□भुविसाध्यरूपः
5. शिलाजतुयनजयेत्प्रसह्य तस्मात्प्रयोगैः□□□ः प्रयुक्तःस्व स्थ स्यचोर्ज्जावि विधांददाति◎ अथातश्चि त्रककल्पंव्याख्यामः धान्वन्तरिंमहाप्रज्ञ
6. के शवःपर्यपृच्छत अस्त्यौषधंकिञ्चिदेवं सर्व्वव्याधिनिबर्हणम्केशवस्य वचःश्रुत्वाधन्वन्तरिरभाषतचित्रकात्सादृशंकिञ्चिन्नास्त्यौषधमिहोच्यते
7. त्रिविधः सचविज्ञेयःक्त ष्णःश्वेताथ□□ कः प्रवरावरमध्यत्वमानुपूर्व्याविनिर्द्दिशेत् त्वग्दोषिणांप्रमेहीनांतथैवोदरिणाम पिक्तणांहितं
8. विजानीयाच्छित्रिणांचविशेषतःग्रहण्यर्शो विकारघ्नमतीसारविनाशनम् व यसःस्थापनं मेध्यं श्वेतपुष्पंविनिर्द्दिशेत् मेधातेजोग्निजननःकफहापीतकः
9. स्मृतःवा तपित्तकफघ्नस्तुनिर्द्दिशेदनुपूर्व्वशः समादाययथालाभं सर्व्वा नेवोपयोजयेत् कार्त्तिकेमा र्गशीर्षेवा आषाढेवाप्यथोद्धरेत् कार्त्ति□□
10. द्धरेत्कृष्णंमार्ग्गशीर्षतुश्वेतकम् आषाढेपीतकंचापिसकालस्तस्यसंग्रहे देवान्संपूज्यविधिवद्ब्राह्मा णान्स्वस्तिवा च्यच श्मशानोषरवल्मीकचैत्यञ्चा□
11. ~ विवर्जिते ~

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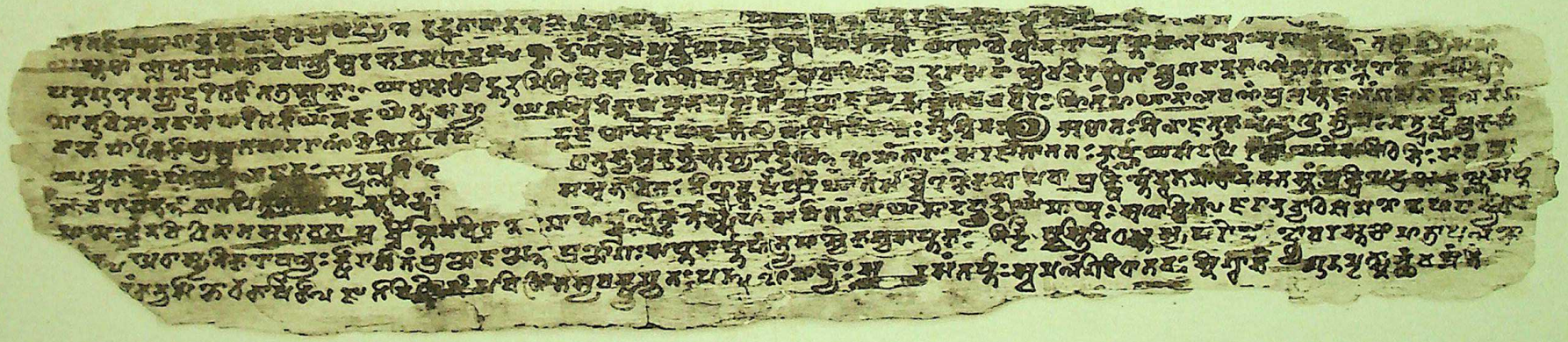
The Bower Manuscript.

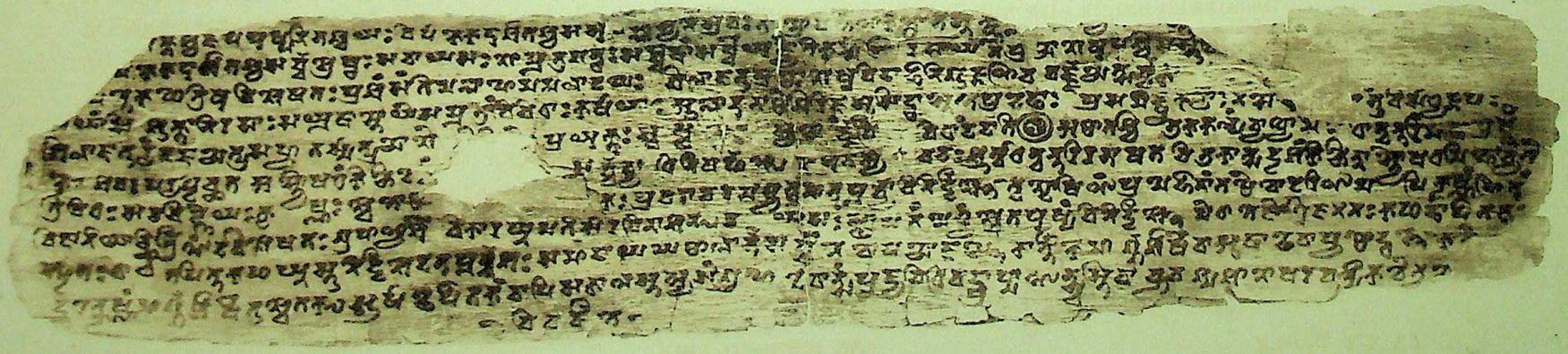
Part II. Leaf 29.

Plate XXXI.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November, 1893.

Photo-etching

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THE BOWER MANUSCRIPT.

Plate XXXII.

Part II.—Leaf 31.

Obverse.

1. ▫▫स्तुगुडिकामेकांकुमारायप्रदापयेत् अतीसारेषुबालानांगुडिकांदापयेद्भिषक् तण्डुलोद कसंयु क्ताक्षौद्रेणसहदापयत्
2. परूषकरसैर्युक्तांशर्करांक्षौद्रसंयुताम् कृष्यानस्यबालस्यगुडिकांदापयेद्भिषक् गुडूचिरससंयु क्तांशर्क राक्षौद्र संयुताम् अथवा पक्वलोष्ठस्यप्रसा
3. देनप्रदापयेत् शर्करांक्षौद्रसंयुक्तांतथासंपद्यतेसुखी रक्तातिसारेबाला नांगुडिकां दापयेद्भिषक् पञ्चवल्कक षाये णतण्डुला नांरसेनवा शर्करा
4. क्षौद्र सं यु क्तांशश स्यरुधिरेणवा ऐणेयहरिणाभ्यां वा रक्तैर्मधुमिश्रितैः उदावर्त्तेषु वालानां गुडिकांदापये द्भि षक्गुडो दकेनसंयुक्तांत्रिफलायारसेन
5. वाआमातिसारेबालानांगुडिकांदापयेद्भिष धिमण्डेनसंयुक्तांतिन्तिडीकरसेनवा शर्करांचाश्मरी चैव मूत्रग्राहेप्रमेहिषु गुडिकांदापयेद्वैद्यो
6. मधुनाथ प्रसन्नया आसवे सुजाते नबालानान्दापयेद्भिषक्सुखंभवतितेनास्यकाश्य पस्यवचोयथा तेनकोष्ठगतोजंतुःक्षिप्रमेव
7. प्रसुच्य ते शिरोरो गेषुशमनं वमनं चैवशाम्यति क्रिमिगुंदगतोयस्य गुडिकायाः प्रलेपयेत् तेनास्य सौख्यंभवतिकाश्यपस्य
8. ▫चोयथा अविज्ञातेषु रोगेषुगुडिकांदापयेद्भिषक् सुखोदकेनसंयुक्तांसर्व्वरोगविनाशनीम् समीक्ष्यकुशलोवैद्यः कुर्व्वीतविविधाःक्रियाः बलाबल
9. ▫बालानामृतुंकालंसमीक्ष्यच क्रियां पंचविधांवैद्यो धात्रीणामुपपादयेत् विरेकंवमनंचैवतथैवाप्यनुवासनम् परिकर्त्तिकासुबालानांगुडिकांदापयेद्भिषक्
10. ~ वराहविष्ठासंयुक्तान्तथातण्डुलधावनैः शर्करांक्षौद्रसंयुक्तांपाययीतचिकित्सकः

Reverse.

1. ~ सुखीभवतितांपीत्वाकाश्यपस्यवचोयथा हिक्काश्वासेषुकासेषु▫डकदापयद्भिष▫ ▫ातुलु▫▫▫युक्तागन्ध
2. सौवर्च्चलेनवाजंतुभिर्बाध्यमानस्यगुडिकांदापयेद्भिषक्दाडिमोदकसंयुक्तांमधुनाथप्रसन्नया तथाशिरोविरेकांश्चलेहान्व्यंजनानिच ▫जुतांभोजनंचैषायवागू
3. ~ र्क्षुभोजनम् कामला पाण्डुरोगेषु श्वयथूनां तथैवच युक्तां पीलुक षायेण गुडिकां दापयेद्भिषक् रोहिण्यां तालुशोषे वा गलगण्डोपजिह्विके चूर्णितांगु
4. डिकांदद्याद् न्तर्मांसचपी डयेत् सुखेनदन्ताजायंतेश्वयथुश्चोपशाम्यति तेनास्यरोगाःशाम्यंते आरोग्यञ्चाधिगच्छति दद्रुकुष्ठकिलासानांपामास्वयविचर्च्चिके
5. त्वग्गतेषुच रो गेषुगुडिकां दापयेद्भिषक् कंपिल्यकस्य चूर्णानिचूर्णानिगुडिकायचपिष्टास षंपतैलेनतेनैनमनुलेपयेत् गोमूत्रे
6. णसुखोष्णेनखादिरेणरसेनवा सेच्योनि स्वकषाये णतेनसंपद्यतेसुखी छायावापूतनावापि य श्वाप्युपरिग्रहःवस्त्रमूत्रेणसंयोज्यगुडि
7. कांतस्यदापयेत् अथवाक ल्कपिष्टायांगुडिकायां प्रलेपयेत् तथासव्यग्रहास्तस्य प्रशा म्यंतिसुदारुणाः पार्श्वशूलेषुवालानां
8. गुडिकांदापयेद्भिषक् कुलत्थरससंयुक्तांयुक्तां मांसरसेनवा धात्र्याःशुद्धशरीरायाःदोषाःशाम्यंतिदा रुणाःबलं वर्ष्मञ्चवालानांक्षिप्रंसमुप जायते◎
9. काश्यपीयागुडिका॥◎ अथबिल्वसतेवालोरोदतेभीक्ष्णमेववा त्रिफ लांसहपिप्पल्योलेहयेन्मधुसर्पि षामण्ड ला निविवर्ष्मानि गात्रे लक्ष्यंतिय स्यतु~
10. ▫शमूलैःसुपिष्टैस्तंघृतमिश्रैःप्रलेपयेत् कल्कैः पुनर्न्नवायाश्च तथैवमधुकस्यच सुखोदकेन से कश्यसत तंतस्य कारयेत् रोद तोय दि वातस्य
11. ~ कासःश्वासोपिवाभवेत् अंतर्द्दशाहजातस्ययूषंक र्क्कट क स्यच लवणं पिप्पली यु क्तंतथा शंबूकशुक्तिका

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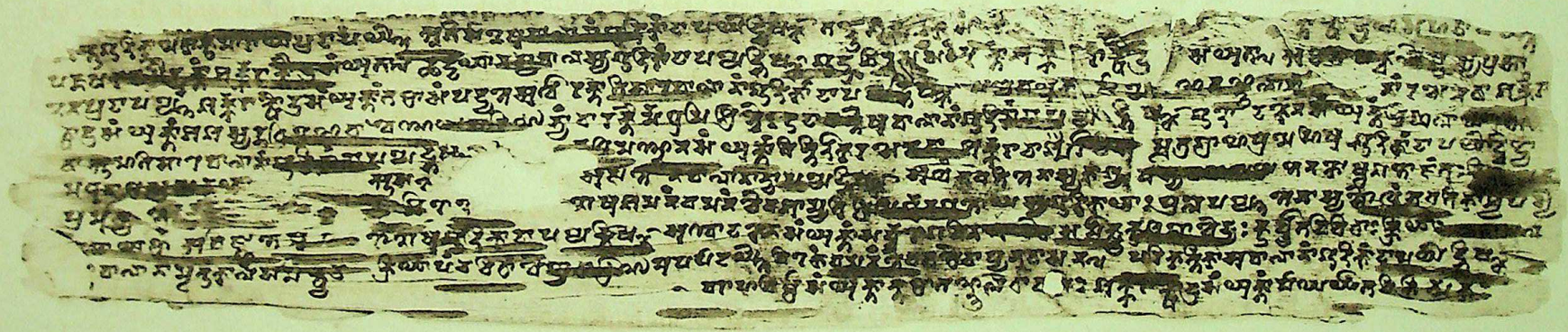
The Bower Manuscript.

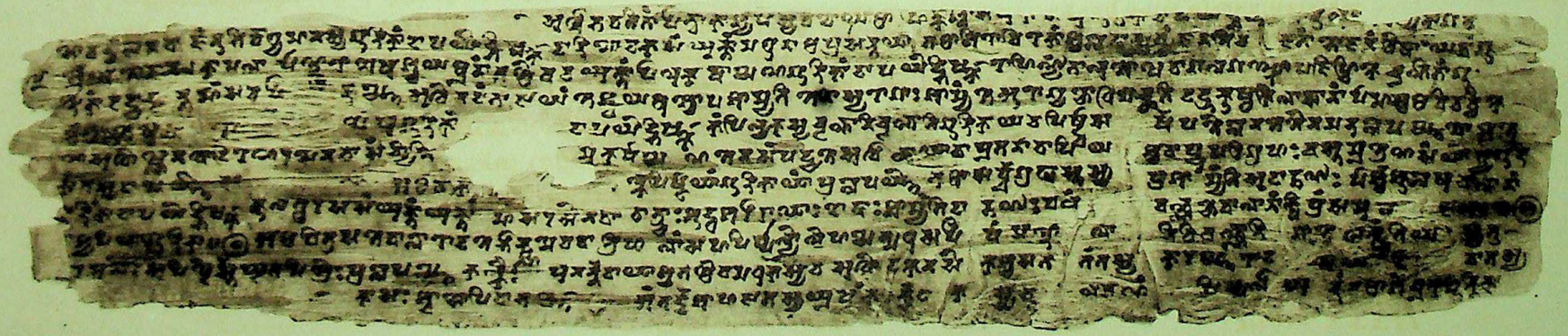
Part II, Leaf 31.

Plate XXXII.

Obverse.



Reverse.



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Survey of India Offices, Calcutta, November 1893.

Photo etching.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 32.

Plate XXXIII.

Obverse.

1. वालयूषसुसिद्धंवातस्मैवालायदापयेत्ज्वरितस्याथवालस्यमातुःचरवश्च धयेत् □□□□□□□□□
2. ९ कषायमुपकल्पयेत्उशीरंभद्रमुस्ताञ्चचायमाणामथापिच तथाचन्दनकल्केन मधु कंचसश क्करम् जीवनी योपसिद्ध च्चघृतमभ्य
3. जनंहितम्क्वशस्यशुष्यतीवापिकुमारस्याङ्गवर्द्धनम्प्रवक्ष्यामिविद्धिंसिद्धंबलवर्णकरंपरं कुशकाश मु शीराणिद्राक्षा पद्मस्यके सरम्
4. सिद्धमेतत्पयोदेयं कशायसहशर्करम् एतैः सिद्धंघृतंवापिजीवनीयैश्चलेप येत् मधुप र्ण्याविपक्वं तु क्षीरमस्मैप्रदाप येत्तर्कारीमुत्पलं
5. चैवसैन्धवंविकसांतिलान् अपामार्गफलंकुष्ठंचूर्णमामलकस्यच अश्वगन्धांवचां चैव प्रियं गुं गौरसर्षपान्समभागानि सर्व्वाणिदध्ना
6. सहविमिश्रयेत्एतदुन्मर्द्द नंश्रेष्ठंहीनमांसेप्रयोजयेत्क्षीरद्रोण्यांसुशीतायांख भ्यक्तमवगाहयेत् अथखसितियोवालःका
7. सतेक्वथ तेपिच तस्मैलेहानिमान्दद्यात्पतिपानम थापिचकद्वलंशृंगवे रञ्चपिप्पल्योथहरीतकीसौवर्च्चलञ्चचूर्णानि
8. लेह ये न्मधुसर्पिषाहरेणुकांपिप्पलीञ्चसूक्ष्मेलांसदुरालभाम्द्राक्षांचे तिसुपिष्टानिलेहयेन्मधुसर्प्पिषा कुष्ठंपुष्करमू
9. लञ्च शृं गवेरंहरीतकी क ल्कपेष्याणि सर्वाणि जलेनोष्णेनपाययेत् भद्रमुस्तामथोहिं गुंतगरंसहचोरकम् सुखोदकेनपिष्टानिपिवेत्का
10. सनिवारणम् लाक्षांहरिद्रांमंजि ष्ठांपिप्पलींदेवदारुच एभिश्चूर्णीकृतैः सर्पिर्युक्तंकासनिवारणम्तृषार्त्तस्यचवालस्यदीनवक्त्रस्यशुष्यतःगवादनीं
11. दाडिम ञ्च जलयुक्तं प्रयोजयेत् कल्कंपिष्टाप्रियंगूनांभद्रमुस्त स्यचैवह तण्डुलोदकसंयुक्तं दद्यान्मधुविमिश्रितम् तण्डुलान्परितप्तांस्तु भद्रमुस्ता
12. □□सुनेत् चत्वारोजर्जरीकृत्वानवे मृ त्तिकभाजने मधुयुक्तंप्रसंनंतं तृष्णाच्छर्द्यार्द्दितः पि वेत् मधदकंचापिपि वेत्

Reverse.

1. □□□□मेववा अश्वगन्धासर्जरसंयवचूर्णमथोदधि मधुसर्पिर्बिमिश्रेणसशिरस्कंप्रलेपयेत् दाहतृष्णञ्चछर्द्दिञ्चसव्व□□विनाश□□
2. □□देषप्रयोक्तव्यःप्रयोगोहिमशीतलःयस्यबिस्फोटकागात्रेपरिदाहश्चलच्यते तंतिक्तमधुरैःशीतैःकषायैःसमुपक्रमेत् अथपर्प्पटक
3. ९ र्णमुशीरंगौरमृत्तिकाम् सममुद्धृत्यसर्व्वाणिपि ष्टैरालेपनंहितम्सौगन्धिकंशर्करांञ्चकुमुदस्यचकेसरम् चन्दनञ्चसमांजिष्ठंकुर्यादाले
4. ९ पनंशिशोः शर्करो दमथो शुक्तिंशंखं शाद्वलवेतसम्एतदालेपनंकुर्या द्वि स्फोटकविनाशनम्मुखपाकेषु मृद्वीकांचौद्र
5. यु क्तांप्रलेपयेत् रसांजनमधुभ्यांच मुखमस्यविशोधयेत्मातुं स्तनंहि योनेच्छे न्मुखपाकेनवालकःसुमनायाःप्रवाडैस्तंस
6. क्षौद्रैःप्रतिसा रयेत् शरैषीकांमषिंचैवकल्केनैतेनकारयेत्वक्त्रंविशुद्धंवि ज्ञायसर्पिषाप्रतिसारयेत्ततःपुष्पाणिधातक्याः
7. सल्लक्या जिङ्गणीमपि समंगांरोहिणीञ्चैव पिष्टातैलंविपाच येत् कर्णस्रावेक र्णतैलं शोधयित्वापुनः पुनः विल्वचन्दन
8. सिद्धञ्च तैलंस्यात्पूरणेहितम् बिल्वकल्कंविपक्वञ्चकपित्थ स्यरसेनच क्षीरं कर्णेप्रयो क्तव्यं तैलं स्रोतोविशोधनम् सर्व्वगन्धविप
9. क्वञ्चपूतिकर्णेप्रशस्यते अक्षगुग्गुलुनाचैवसंशुद्धेपरिधू पनम्कर्णेरुजार्त्तौमतिमा ङ्ग न्धतै ल स्यपूरयेत् मूलकस्यरस श्चापि
10. सुखोष्णःकर्णपूरणम्कुलीरशृंगीमरिचानिलाजामधूलिकांमागधिकांजनं चनवे कपालेम धुकंम धुञ्चच्छर्द्यार्द्दि ते तैलमु दाहरंति
11. पिप्पल्यःशर्करालाक्षामधुकंमरिचानिच तुकक्षीरेणसक्षौद्रोलेहश्छर्द्दिवि ना शनः भा र्गीसपिप्पली पाठापयस्या

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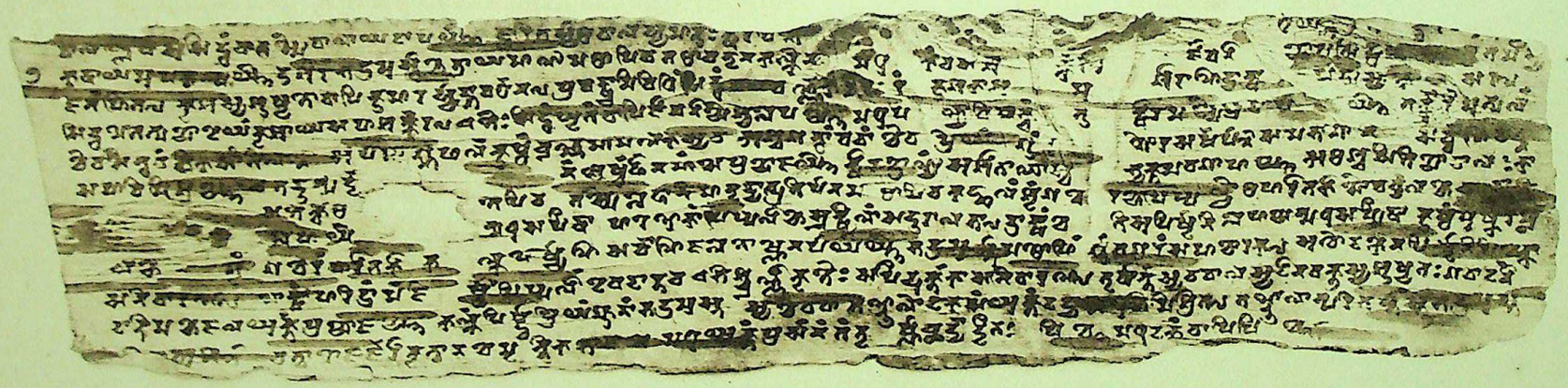
The Bower Manuscript.

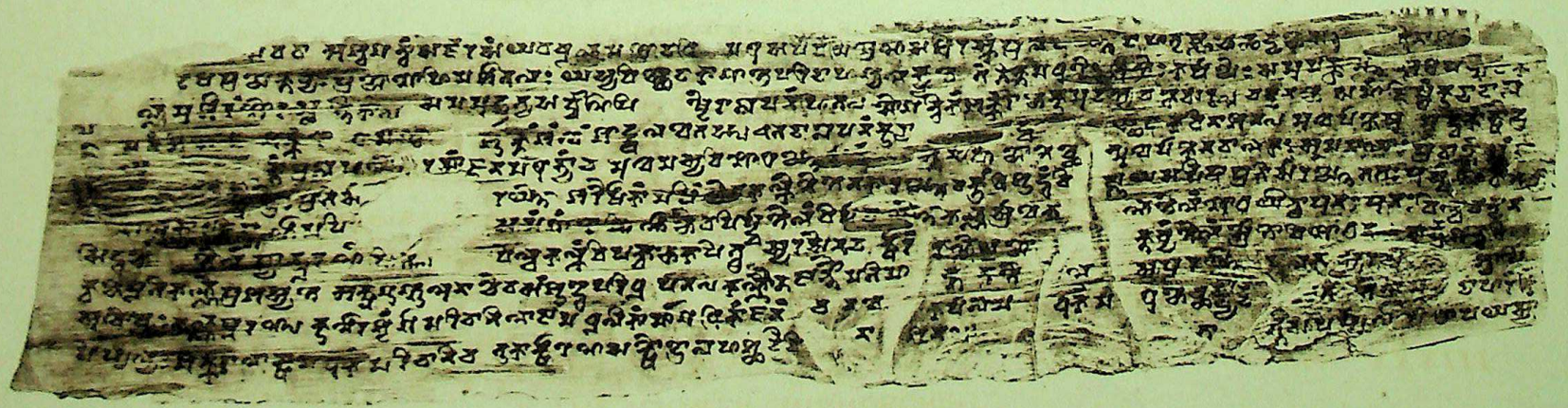
Part II. Leaf 32.

Plate XXXIII.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November 1893.

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THE BOWER MANUSCRIPT.

Part II.—Leaf 33. *Plate XXXIV.*

Obverse.

1. □□□□□□□□कयालिहेच्छर्द्या इतिहोवाचजीवकः~भद्रदारुंचकुष्ठंचहरीतक्यःससैन्धवम् घृतेनलिह्यान्वे□□वमथोमारुता□□□□□□□□□□□□□□□□□□
2. □□सपप्पलीकोलिहःस्यात्क्षिप्रंछर्दिनिगृह्णति॥गोमयस्यरसन्दद्याच्चातुर्जातकसंयुतम्विलिह्यमधुनाजंतुस्तेनच्छर्द्याविमुच्यतेपिप्पलमरचानाचचू□□□□□□□□
3. □□मातुलुंगस्ययोजयेच्छर्दिनाशनम् आम्रजम्बूप्रवाडांश्चक्षीरिणांचसमावपेत् पयस्याशारिवामूलंगण्डीरंचसचित्रकम् एतत्काथ्यपिवेद्बालोमधुशर्करया युतम्
4. □गन्धिकयुतंहृद्यंछर्द्यतीसारनाशनम्॥विल्वमू लस्यनिक्काथोलाजाचूर्णैःसुसंस्कृतःक्रिमिच्छर्द्या लिहेद्बालःशर्करामधुयोजि तम् एलांहिंगुंचभा र्गीञ्च शृङ्ग
5. वरंससैन्धवम् घृतेनपाययेत्क्षिप्रंवातशूल□□□□खेतांस्तिलान्ममधुका ञ्च्छर्करातैलमाक्षिकैः लेहः प्रवाहिकांहन्याल्लोहितंयश्चसार्य ते॥ मधुकंतिलक
6. ल्कश्चशर्करामध्वथापिच तण्डुलोदकसंयुक्तं □□□मधुशर्करम्रक्तातिसारेबालानांतथासंपद्यतेसुखो॥वटशुंगाश्वरोध्रंचकार्षर्यार्ष्यथशर्करामधुकंविल्वमू
7. लंचसमंगांशुमतींवलाम् कृत्वासशाल्मलेः पुष्पपृश्निपर्णीसधातकीम् एतैःसिद्धंघृतं हन्यात्क्षिप्रमेवप्रवाहि□□ ॥व रांगमथ रोध्रञ्चमुख्या न्याम
8. लकानिचसमानिक्षौद्रयुक्तानिचूर्णानिमुखधा□□□ हरिद्रानिम्बपत्राणिमधुकंमधुसोत्पलम् तै लमे तद्विपक्तव्यं मुखपा केसमार्क्क वम् सक्षौद्र
9. □कषायाणित्रिफलाचूर्णमेवच मु खपा□□□स्तानिधावनंच्छर्दनानिच॥द्वेहृत्यौरु बूग कश्वदंष्ट्रावाशका वुभौ शृंगवे रंयवांश्चै वदर्भौहृच्चाद
10. □□क्षीरमुत्काथयेदेभिः पिप्पलीघृतसंयुतम् उरोद्वातेषु दातव्यमिति भाषति जीवकः॥ खु ड्डाकंप ञ्चमू लञ्च कुलत्थावदराणि च ससैन्धवो
11. □□□□प त्रगाहघृतायुतः द्वौ करंजौ दर्भञ्च कर्पासो मधुशिग्रु च श्वदंष्ट्रावसुकश्चैव मृणा ल्यश्चोत्पलैः सह एतैः सिद्धांपि वेद्या□□

*Reverse.**

1. □□□□□□□□□□□□□□□शर्करा च□□भवेत् पिप्पलीसैन्धवचवसूक्ष्मेलामरिचानि चश र्करा म धुसयु क्तोल□□
2. □□□□□□□□□□□□□□पचेत्कालयवैःसहकुलत्थान्मधुशिग्रुञ्चकल्पित स्तित्तिरिस्त था अल्प स्नेहो रसस्तेषां सौवर्च्च□□
3. □□□□□□□□□□□□शर्करासुप्रशस्यते जंबूप्रवालास्तरुणाःकपित्थाःवटप्रवाडानि तथा प्रशुंगाः ए तैर्व्विपक्वंहित माहतै लंकर्षसा□
4. □□□□□□□□□□□□□□□□□□□□वल्लुजःपिप्पलिचूर्णमिश्रम्फलंबृहत्यामरि चंविडंगातथाश्व मारंच क्रिमि घ्नमाहुः॥कु ष्ठं हरि□
5. □□□□□□□□□□□□□जात्फल□□□□पि ष्टंहितमेतदाहुरुन्मर्द्दनंकच्छुविनाशनाय ⊙सिध्मानिदद्रुकि टिभानिपा मासर्व्वाश्चत्वग्दो ष
6. □□□□□□□□□□□□षेव्यमानां □□सदाशस्तमिदंशिशूनाम्⊙नीलोत्पलानांना डानिशालूकानिविसानि च क्षीरि णांचप्रवाडानियष्टीमधु
7. □□□□□□□□□□□□□थयेद्विम□ श्वसि शर्करामधुसंयुक्तस्तृष्णाशमनमुत्तमम् नीलोत्पलान्यामलकंप्रियं गुंशारिवातथा पिष्टैरेतैः कुम
8. □□□□□□□□□□□□मस्यचवीज□ चन्दनंपद्मकेसरम्पिप्प ल्यःशर्करा क्षौद्रंलेहस्तृष्णाविनाशनः ~ त्वचप्रवाडानिसमानयित्वा क्षीर द्रुमाना
9. □□□□□□□□□□□□घ्नवेविदध्यात्कुं□□□घ्नाभ्यवकाशदेशे सशारिवोशीरसनागपुष्पंसचन्दनंपद्मककालमिश्रम् आलोड्यनीलोत्पलप त्रयु क्त
10. □□□□□□□□□□च एतैःकषायैः परिषिक्तगात्रःपिवेतलावेनरसेनयुक्तम् सशर्करस्तां विधिवत्सुशीतंवालस्यनित्यं लवणांह्लवर्ज्यम्शीताः प्रदे हाः
11. □□□□□□□□□शीतानिगृहाणिचैवधाच्यश्वशीतार्द्रपटोत्तरीयारसाश्वशीताःशमयंतितृष्णाम्॥तृष्णापहश्चैषविधिःप्रदिष्टस्तथैवपित्तज्वरदाहहन्ता मूर्वा□
12. □□□□□□□□□□□□□□□र्ण□हप्रयोज्यः॥ हिंगुः कर्कटशृंगीगैरिकमरिचानिनागरकमे ला एषमधुसंप्रयुक्तः कासेहिक्का□□□□□□

* The numerals shown on the left margin of the facsimile leaf have been inscribed by myself.

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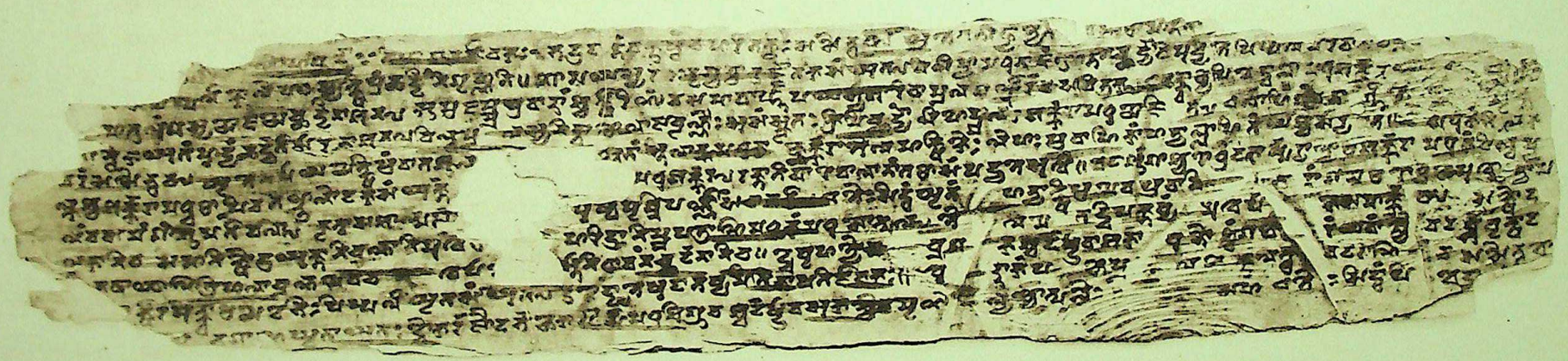
The Bower Manuscript.

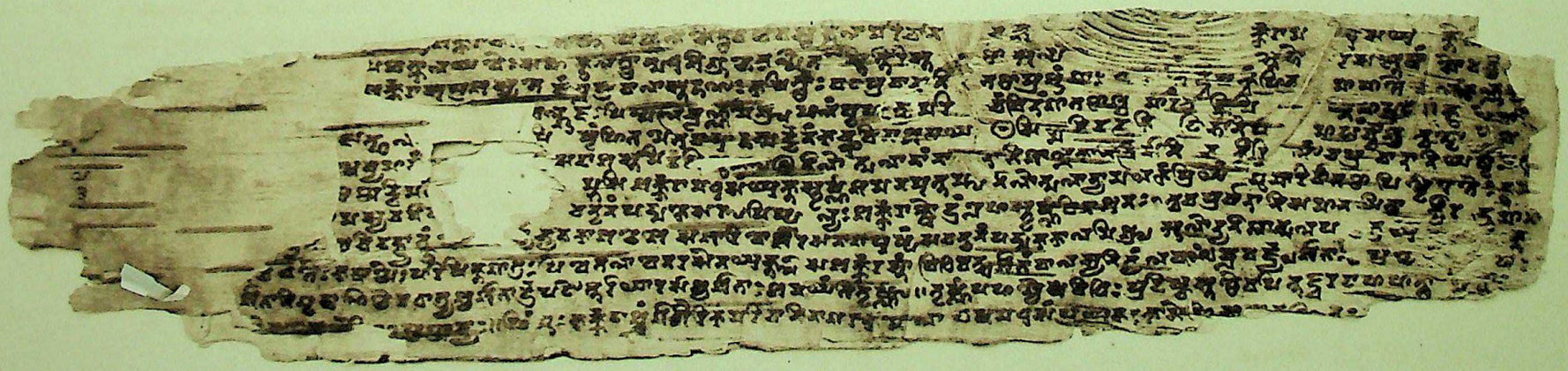
Part II. Leaf 33.

Plate XXXIV.

Obverse.



Reverse.



ORIGINAL SIZE.

Survey of India Offices, Calcutta, November, 1893.

Photo etching.

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